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# The Psal- ter of Da-

uid in Englyshe purely  
and faythfully translated  
after the terte of Jelyne:  
euery Psalme hauyng  
his argument before/  
declaryng brefely  
the sentente & sub-  
stance of the  
hole Psal

*Amn. me. Dyson*  
\*





To the reader.

**B**E glad in the lord (vere blyssed  
ethen) & gyue hi thākes / whiche  
the nowe at the last / of his mercia-  
ble goodnes hath sent you his Psal-  
ter in Englyshe / faithfully & pure-  
ly translated: which ye may nat me-  
sure & iuge after the comē texte. For  
the trowth of the Psalmes muste be  
fetched moze nygh the Hebrue ver-  
te / in the which tonge Dauid with  
the other sigers of y Psalmes first  
songe them. Let the gostly lerned in  
the holy tonge be iuges. It is the  
spirituall man (saith Paule) which  
hath the spirite of god that must de-  
cerne and iuge all thynges. And the  
men quietly syttyng (if the trowth be  
shewed them) must iuge and stande  
vp & speke (the first iterpretour hol-  
dyng his peace) god giue you true  
spirituall and quiete syttyng iu-  
ges. Amen.

The argument of the first psalme.

¶ They that forsake theyr cōseyle / the wayes / the lernyng / and conuersatyon of the vngodly : reuynge the self holie to the knowlege of goddes lawe / & to lyue thereafter / ar blessed : the other ar byeked & vngodly. The blessed ar lykened to a moist frutful tre fast plātēd by the wat side : the vngodly / to dry baren dust scatred with the wynde.

**B**entus vir. Blessed is that man / whiche walketh nat in the counsaile of the vngodly / & stādeth nat in the waye of siners / & sytteth nat in the seat of the pestelēt scorner. But hath all his pleasure i y<sup>e</sup> lawe of y<sup>e</sup> lord / & vpon it his mynde is occupied both day & night. Such a man shall be-lyke a tree planted by the ryuer syde : which wyl gyue forth her frutes in due tyme / and her leues shall nat wither / for what so euer he shall do / shal prosper. But so shal nat y<sup>e</sup> vngodly : for they shal be lyke dust which is dyspersed with the wynde. Wherefore these vngodly shal nat stande in the iugemēt / neither these synners maye abyde in the compaigny of the rightwylse. For the lorde aproueth the waye of the ryghtwylse : but the waye of synners shall perishe.

The argument into the .ii. psal.

¶ This psal. sheweth who were againste god & his sonne Christ / their vayne study / howe god abhille scorneth their enforcements / howe that Christes kyngdome standeth & encreaseth whyles they

Quare fremuerunt Isal.ii.  
perishe/ and that the waye of helth is to truste  
and to cleue to Christe our kynge.

**Q**uare fremuerunt gentes. Wherfore  
do the gentyls thus swell & clustre  
together? Wherfore do y people of the  
iewes thus gnaste in bayne? Wherfore  
conspire y kinges of the earth/ & y these pres-  
syt thus cast theyr hedes togyder against  
the lord & his anointed. Sayeng/ lette  
vs breke their bondes / & lette vs caste of  
their yokes. But he y hath his residens  
in heuē derideth the/ y lord scornerh the.  
Than shall he thrust them downe in his  
wzath/ & in his indignation shall he all to  
trouble the. I haue constitute & ordered  
my kynge/ to be ouer Sion my holy hyl.  
I shall shewe forth y lordes comaunde-  
ment/ for he said vnto me/ y arte my sonne  
whō I haue now openly declared. Aske  
of me / & I shall gyue the y nations into  
thy heritage/ to be thyn owne possession  
thorow out all the worlde. Thou shalt  
smyte the togyther w an yerne sceptre/ &  
shalt breke the lyke erthe vessels. Nowe  
therfore ye kynges be wise & vnderstand/  
ye rulers of the earth be content to be mo-  
nished & lerned. Serue ye y lord besely/  
study to gyue him his honour ioyfully w  
reuerēce. Kysse ye the sonne/ lest he be  
wzath / yout lyfe perishe/ for hys angre  
shall



Domine quid psal.iii.

shall be shortly kyndled. And thā blef-  
sed ar all men that truste in him.

The argument in to the .iii. psalme.

**D**avid merueleth & complaineth to the lord  
of the multitude & boldnes of his enemies & co-  
mitteth hī selfe with gret trust to the lord whi-  
che wyl shortly smyte thē downe / for no mā els  
may saue / & no mā is prouer of helth but he trust  
in hī. The title of the ps. The songe or ditie of  
David fleig frō his sōne Absalō. This son is wri-  
tē i the .ii. boke of kīges frō the xv. cha. to the xx.

**D**omine quid. Lorde/ see what a  
sorte there are that trouble me: full  
many there are & ryle agāst me. Many  
ther are that thiike thus bpō my soule/ su-  
rely ther is no helth to be loked for from  
god/ vnto this man. Selah. But thou  
lorde/ & art my helpe & my glory/ thou lif-  
test vp my heed. The lord I called vpō  
with my prayer / & he answered me euen  
from his holy hyll. Selah. I shall lye  
down & slepe/ & my self shall bpwake me  
for the lord sustayneth me. I shall fere/  
ye thousand; folke / althogh they besige  
me rounde aboute. Arise lord/ saue me  
my god/ & shalt gyue all my enemyes such  
a clap on their chek; / & anone the tethes  
of these vngodly shal be broken. It is &  
lordes properte to saue/ and thy people it  
be boueth to be holpē and endued w<sup>th</sup> thy  
benefytes. Selah.

This



**T**his worde *Selah*/ signifyeth the sentence before to be pondred with a depe effect/ longe to be rested vpon/ & the voyce there to be exalted.

The argument into the .iiii. psalme.

**D**auid sheweth the goodnesse of god and his helpe brought to hi / whyles his sonne Absalon conured against him/ he reproceth the madnesse of the nobles of Israhell cōspyringe agaynst hi : & calleth the to repentāce/ after this he reioyseth of the great plētuousnesse/ peace/ & surenes/ restored thorow the goodnes of god vnto him. The title of the psalme . Dauides song vpon an instrument played for his victorie.

**C**um inuocarem. Whan I called vpon the/ thou answeredst me/ whiche art & god of my rightwysnes. Whan I was in astrayte/ thou dyddest set me at large/ haue mercy vpon me/ and heare my depe desyre. O me/ howe long entende ye to turne my glory into shame/ howe longe wyll ye loue vayne thinges & seke lyes? I wold ye knewe it / & the lorde (*Selah*) hath set aparte & chose vnto hi his saint/ the lorde shall here whan I call vpon hi. All though ye be moued/ yet se ye synne nat/ pondre all thinges in your mynde as ye lye in bedde/ that ye myght so set your hertes at rest. *Selah*. Make your sacrifice with rightwysnes / & put your trust in the lorde. Many thinke sayeng / se who shall shewe vs our desyre/ lorde let thy shynnyng face illumine vs. Thou hast pou-

Verba mea auribus. Psal. v.

red my hert full of gladnes / whete & thy  
we haue ben encreased vnto them in tyme.  
Now therfore (thei restored to peace) I  
shal lye downe & slepe / for þe (lord) hast so  
ordred me that I may lye fre & safe

¶ The argument into the .v. psal.

¶ This psalme. is a prayer of a man oppressed  
of wicked enemyes / whome whan he knoweth  
to be hated of god / he taketh herte vnto him a-  
gayn trustyng that al peryl passed he shal thake  
god his sauour in the cōgregation of his saites /  
wherfore he prayeth god so to lede hi / that he be  
nat trapped with their snares / & also to cast the  
downe & to make glad the faithful. The tytle of  
the psal. Dauides song plaied vpo an instrument  
for his victory into the counfort of his people.

Verba mea auribus. Listen vnto  
my word (lord) & cōsider my loude  
cōplaint. Gyue eare vnto my crying / my  
gouernour / & my god / for before the / do I  
poure forth my prayer. Worde / þe shalt  
here me i the mornig / i the mornynge shal  
I make my prayer & loke vp vnto the.  
For thou art nat the god which may de-  
lyte in þe vngodly / the wycked men shalt  
haue no place with the. Synners shall  
nat abyde in thy presence / þe hatest who  
so euer are gyuen to wickednes. Thou  
shalt destroy these troublers w their lyes  
bloudsheders / and men gyuen to deceyte  
(lord) þe shalt abhorre. But I vnder thy  
plētuous fauour / shal go to thy house / &  
shall



Domine ne thespike. Psal .vi.  
shal worship the w<sup>th</sup> reuerente feare in thy  
holi temple. Rede me forth of daunger for  
thy rightwisnes sake / & from the daunger  
of my aduersaries / & let thy way be de-  
fended for me. For the truth is nat in their  
mouthes / in their hertes they noyssh de-  
ceyte / their throte is an open graue / and w<sup>th</sup>  
their tonge they flatter. Gue them into  
their synne / o god / let the fall i their own  
counseils / caste the downe hedlunge for the  
multitude of their synes / for agaynst the  
thei are rebell. But thei mought reioyse  
who so euer trust in the / they mought pray  
perpetually also / & thou defende the & they  
which seke the glory of thy name / mought  
be glad of the. For thou lord shalt be  
favorable & gratio<sup>s</sup> to the rightwise / thou  
shalte compasse him rounde aboute with  
thy goodnes / lyke as with a shylde.

The argument into the .vi. psal.

**T**his psal. cōteyneth a fervent desyre / and  
prayer of a man greuously defecte & wounded  
in his herte / & sore fearynge deth / but afterward  
reioysing of helth restored him. The tytle of the  
psalme. The songe of David for his victory  
plaied of the .x. stringed instrument.

**D**omine ne. Ab lord / rebuke me  
nat in thy wrath / neyther chasten  
me in thine angre. But deale favorably  
w<sup>th</sup> me (oh lord) for full sore broke am I /  
heale me lord for my bones are all to make

The sixte psalme.

My soule trebleth sore/ but lord ho<sup>u</sup>ld  
Turne y<sup>e</sup> (lorde) & deliuer my soule/ (ge.  
saue me for thy mercyes sake. Ho<sup>u</sup> they  
verly that ar in this dedly angui<sup>sh</sup>e can  
nat thi<sup>ke</sup> vpon y<sup>e</sup> / in this belly paynes /  
who may prayse the. I am wep w<sup>th</sup> sygh  
yng/ I shal water my bedde euery nyght  
with my teares / so that it shal swime in  
them. My face is wrincled & dried vp w<sup>th</sup>  
care & angre / my enemyes haue made it  
full thynne w<sup>th</sup> trouble. Auoyde frō me  
ye workers of wikednes/ for y<sup>e</sup> lord hath  
hard my cōplaites poured out w<sup>th</sup> wepig.  
The lord hath harde my depe desyre/ the  
lorde hath receiued my peticiō. Al myn  
enemyes shal be shamed & astonued/ they  
shalbe put to flight & confounded sodely.

The argument into the vii. psal.

In this psal. David desyreth to be deliue-  
red frō the troublous & perelous persecution of  
Saul: he remēd<sup>reth</sup> his innocency / he prayeth  
for the possession of his kyngdome that the peo-  
ple myght be gathered to god/ all cursed mēnes  
hastynes put away / after this he declareth that  
this vngodly shall peryshe with their owne  
swerde/ and so at last he concludeth in the prayse  
of god. The tytle of the ps. The songe of Da-  
uid played vpon a certayn musycall instrument  
which he songe to the lorde as cōcernyng the be-  
synes to the which Cuth the sōne of Jemini put  
hi. Rede this story i the. ii. of the higes. the. xvi. cha.  
This ps. serueth to be sayd of a mā falsely be-  
trayed & troubled.



Domine deus meus. psal. vii.

**D**omine de<sup>s</sup> meus. Oh lord which  
art my god/my trust is in the / saue  
me frō al that persecute me & deliuer me.  
Lest this mā rauy<sup>th</sup> my lyfe lyke a lion /  
tearyng my soule/ no mā delyuering me.  
Lord/my god if I haue cōmitted this thi  
ge / if I be about to do so wiked a thige.  
If I haue nat done good for euell / ye /  
if I haue nat done good to my enemyes /  
frely delyucryng them frō periles. Let  
my enemye psecute my soule & take it/let  
him cast down my lyfe & bury my glozy.  
Selah. Arise lord & shewe thy self/ re  
pressyng the wrath of my troubl<sup>s</sup> aduct  
saries w<sup>th</sup> worthy vengeance / make me at  
the last to enioye the authorite which  
thou hast giuen me. For so shal the congre  
gatiō of thy people be gathered together  
before the / ye / if there were none other  
cause/ yet at the lest for delyuerāce of thy  
poze congregation set forth thy power.  
Lord which art the iuge of the people  
iuge me after my ryghtwisnes & innocen  
cy which thou espied in me. Let the wicked  
nes of the vngodly (I pray the) be made  
ones an ende of/ & thou (o rightwise god)  
sercher of hert & reynes/ gyue prosperous  
good lucke to the rightwylse. My defence  
is i god the sauour of the whiche are of  
pure & plet herte. God is a rightwylse iu  
ge/

Domine dominus noster. Psal. liii.

ge/ & he is y god whose vengeance is redy  
at all tymes. If this mā wyl nat turne  
him fro his euyl/ but wyl whet his sword  
cōtynually/ bēde his bowe & pzeare it to  
shote. He shall spare dedly arrowes for  
his owne self/ & smyte his owne cōpany.  
No/ he traueleth and groweth forth wic-  
kednes/ he hath cōceyued laborous afflic-  
tion/ & at laste bringeth forth lyes. He  
digged a pyt & hath made it holowe/ & he  
is fallen into the dyke whiche he made.  
The mischefe which he entēded me shall  
fall vpon his owne hed/ & his violēs which  
he ordeined for me/ he shall bring vpon his  
owne crowne. I shall magnifye the lor-  
de after his owne rightwisnes/ & I shall  
sprede the name of the lorde which is the  
most hyghest.

The argument into the .liii. psal.

This psal. is an hyghe prayse of god/ in the  
whiche Dauid with great admiration magnifi-  
ed thiestimable euerlastig vertu & power of god/  
maker of all thiges/ declaryng hi self euery wher  
gloriously: but especially shewing vnto mā his  
fauour/ his beneficēs/ & lyberall goodnes. The  
tytle of the Psal. The songe of Dauid comit-  
ted to the chaūter/ to be played vpon the harpe.

Domine dñs nŕ. Worde/ye/our lord  
howe wonderfull reuerēt is thy na-  
me in euery lande/ which hast lyft vp thy  
high magnificēce aboue y heuēs. Ye/ &  
that

The .viii. Psalme.

that of the mouth of the liueli souklings  
hast thou stabliffed thy myghty prayse  
agaynst thy enemyes / to smyte downe ad  
uersary / & hi that wyl auenge him selfe.  
I shall therfore loke vp & wondre at thy  
heuens / lo / this are the workes of thy fyn  
gers / the mone & sterres / thou hast set the  
so goodly. And lo / what thyng is mā  
mortall & thou thus remembrest hi ? what  
is the sone of Adā & thou regardest him  
so gretly ? Thou hast made hi nat moch  
lesse & inferiour thā Angels / w<sup>th</sup> so great di  
gnite & glory hast thou educd hi. Thou  
hast made hi lorde of thy handy workes /  
thou hast cast all thynges vnder his fete.  
As flockes of shepe all herdes of uete / &  
also the wilde bests. Houles of the airc  
& fish of the see / & what soeuer swimeth  
in the water. Worde / ye our lorde / howe  
wōdreful reuerēt is thi nam i all therth.

The argument into the .ix. Ps.

David in this psalme / singeth his songe of  
victorie / in the which he gyueth thanks for his  
noble victory vpon Goliath / afterwarde he ex  
colleth the ryghtwysnes of god whiche deliue  
reth his children in tyme : at the last he cōcludeth  
with prayer bespyng god to repress & to quēch  
the vngodly. The tytle of the psalme. The  
songe of David cōmited to the chaūter of the  
quere to be sōge vpo their musycall instrumētes.

Confitebor



Confitebor tibi domine. Psal. 12.

**C**onfitebor tibi do. I shall magnify  
the lord with my heart / I shall shewe  
forth all thy miracles. I shall reioyse &  
glory in the / I shall spreade thy name / ob  
most hyghest. For thou hast brought it  
so to passe / that al my enemyes are fled /  
they are ded / one falling vpon another in  
their flyghte. For thou hast gyuen sen  
tence with me / thou hast affirmed my cau  
se / I sittest i iugement a rightwysse iuge.  
Thou hast sore blamed the heathen / the vir  
godly is fallen down ded / I hast quenched  
their name for euer. O thou aduersary  
hast thou destroyed for euer / hast I throwe  
downe cyties / is their memorial with the  
ded / as I thoughtest to bringe to passe.  
No verily / for the lord reigneth yet styl  
for euer / his seat of iugement is made redy.  
He shall iuge the worlde of his rightwys  
nes / & shall gyue sentence vpon the people.  
The lord shall be a refuge for (uery  
the poore oppressed in tyme of affliction.  
In the which they trust I know thy name /  
for I wylle nat forsake the seekers of the  
lord. Synge ye to the lord / whiche  
dwelleth in Sion / declare his noble sayes  
among the people. For he maketh en  
querace for murther / & forgetteth nat the  
bloudsheders / he shall nat forget the cry  
ing of the poore afflicted. Haue mercy vpon  
me



Quare domine reces. Psal. x.  
me (lord) behold my affliction which I suf-  
fer of my haters / lyft me vp eue fro the ve-  
ry thielhold of deth. That I myght re-  
membere all thy praises within the gates of  
Sion / I shall reioyce of the helth which I  
haue brought. The heythen are drowned  
in their own pyt / and their fete are tyed in  
their own net which they bet so pryncely.  
Noble is the lord & full wide is his po-  
wer / if the vngodly is th<sup>e</sup> trapped in his  
own snare / for such is his praise. Selah.  
The vngodly shall slide down to hell & al-  
heithen I forget god. But the poore for-  
saake shall nat be forgotte for euer / neither  
I good hope of the afflicte shall alwaies  
be vayne. Arise lord let nat the mortall  
man pryncely / execute iugement vpon the be-  
thē. Lord smite thē with feare / lerne the  
hethē to know their selues mortal. Selah

The argument into the .x. Psal.

**T**his psal. is a prayer against the peruerse /  
malicious / & importune men oppressynge & vni-  
doyng the poore afflicte with crafty violence / in the  
which also their intollerable pryde / their vngod-  
lynnes & both their craft to hurt and their studye  
are all describied.

**Q**uare dñe reces. Wherefore abydest  
thou so far (oh lord) wylt thou be hye  
fro vs in tyme of our affliction? whyles  
the vngodly is a losse he persecuteth the  
poore afflicte / let them be snared in their  
owne

The tenth Psalme.

Some crafty decept which they study for.  
How what thinge so euer lyketh hym & he  
prayseth/ he bendeth him self al to lucre/  
he careth nat whither he speke wel or ca-  
nyll of the lord. This vngodly man lo-  
keth a loft/ he regardeth nat that ther is  
any god neither is he in his thoughtes.  
What thinges he take in hāde/ they pro-  
sper a longe tyme to his minde/ thy puny-  
shement is lyfte vp high frō him/ he thin-  
keth to cast downe all his enemyes with  
a blast of his mouth. He thiketh in his  
hert I shal nat fal/ I shal cōtinue throu-  
out the worldes wythout hurte. His  
wordes swyme in perjury / fraude / & de-  
ceite/ what so euer his tōge saith/ it is in-  
jury & shrewdnes. He lyeth bent to cat-  
che decayed byllages/ he kyllerh the inno-  
cēt pryncely/ his eyes ar fast vpon & pore  
wretches. He layeth pryuy watches/ he  
lyeth bēt like a lion i his dēnc to deuoure  
the pore afflicte/ he distroyeth hi whiles  
he drawe him into his net. He maketh  
him self like a spyke weyke man / but the  
pore afflyct fal away thow his strength  
He thinketh in his herte/ god careth nat  
for these mē/ he turneth his face frō thē/  
& wyl neuer se thē. Aryse lord (oh god)  
lyft vp thy hāde/ dyspise nat thy pore af-  
flicte. How longe shall this vngodly  
blaspheme

In domino confido. Psal. xi.

blaspheme god? for he sayth in his herte  
that thou seest nat. But thou seest ve-  
rily / for thou beholdest iury & indigna-  
tion / & what it shal please? / thou wilt de-  
clare thy selfe in very dede. The poore  
afflicte comitteth him selfe to the / which  
are wouste to be an helper to the yong fa-  
therles. Al to breke the strength of the  
vngodly & hurtful man / folowe vpon hi /  
scratching out his vngodlynnes & than shal  
he nowhere apere. The lord is king for-  
euer / & these herthen vngodly haue peris-  
hed & are falle fro his erth. The despyres  
of the poore afflyct the lord hath herde / &  
shal gyue them a quyet minde / & thy eare  
shal be intell vnto the. To deliuer & yong  
fatherles & poore oppressed so & this mor-  
tall mostre be no more fered vpon the earth.

The argumēt into the .xi. Psal.

Here Dauid chalengeh these men which ma-  
de him to auorde and to fle from euery parte of  
the lordshyp of Israhel, haupng no place to hyde  
him. He doth here also declare his trust in god / &  
magnifyeth his iugement agaynst bothe good &  
euill. Recde the history i the first of the kiges / fro  
the xii. Cha. vnto the. xxvii. The tytle of the ps.

for Dauides vpyctory was thys Psal. longe.

**I**n domino confido. I haue put my  
trust in the lord / wherfore shal he  
ye me lie doune fro your vpl like a byrde  
Hoz lo / the vngodly haue bet their bow  
and



Saluum me fac. Psal. xlii.

& haue set their arrowes therein / to smyte  
the perfyte in hert espyed i prey places.  
For ther is no place sure to abyde i/ but  
what (I pray you) haue y rightwise deser-  
ued? The lord is resydēt in his holy tes-  
ple/ in heuē is his seat regall/ his eyes lo-  
ke forth/ he be holderth to espie y sōnes of  
mē. The lord examyneth y rightwise/  
but he hateth in his hert y vngodli/ & the  
man also y loueth byolēce & wzonge. He  
wyl sēde fyr vpo the vngodly lyke cayn/  
brenning lyghteniges / brimstō / and hote  
whirlwind; for such parte shall they drin-  
ke. For rightwise is the lord/ he loueth  
the rightwysseman & fauoreth the mayn-  
tēner of the ryght.

The argument into the .xlii. Psal.

Here Dauid cōplayneth of the comen fall in  
euery place of rightwisnes and faith / & that the  
crafty deceptfull flaterers occupy all places: he  
prayeth the lord to haue mercy of the poore af-  
flicte whom they vexē/ & that he wolde helpe the  
accordyng to his promise.

Saluum me fac. Helpe lord/ for ful  
few faithfull ar left among the chyl-  
dren of mē. It is but vanite what so euer  
one speketh to another/ they flater falsly  
shewyng one thyng with their mouth / &  
oueruyng another in their hert. The lord  
shall cut these proude spychyng tonges  
out of these false glauetyng mowthes.



Utsquequo domine. Psal. xiii.

Whiche say thus of the thinges whiche  
we make/ we wyll chalenge auctorite of  
our owne tonges/ our mouthes at the auc-  
torite/ who shulde be our lord to comma-  
nde vs. For the destruction of my poze af-  
flicte/ & for the waylyng of this neded  
now shall I ryse (saith the lord) he shall  
saye w<sup>th</sup> him selfe/ I shall brynge them in-  
to sayng helth. Howe the speches of  
the lord ar purer speches they ar lyke sil-  
uer purgysed & tried to the vttermoste in  
erthen caldrens. Thou lord preserve  
these poze ouers/ kepe them from this wi-  
ked nacion for euer. These vngodly ho-  
uer about in euery place / & where suche  
bely best; ar promoted / there encrease the  
wicked children of men.

The argument into the xiiii. Psal.

Here Dauid set in a Jeopardous straight  
called in his anguyshe to god for helpe: lest his  
enemyes reioyse of his fall/ & that he rather him-  
selfe might reioyse of his receyued helth / & so  
magnifye worthely god his sayour.

Utsquequo. Howe longe lord wylte  
thou tarpe? wylte thou forgette me  
for euer? howe longe wylte thou tourne  
thy face fro me? Howe longe shal I thus  
cōtynue musinge with my selfe/ fyllyng  
my herte full of sorowe daye by daye?  
Howe longe shal myne enemye be thus  
exalted ouer me? Beholde & answere me  
lord

Dixit insipiens. Psal. xlii.

lorde/my god/ kepe me wakynge/ lest the  
flomber of deth come vpon me. Le/ lest  
peradventure myne enemye may saye I  
preuayled agaynste him / for if I fall my  
troublers wyl reioyse. But I trust in  
thy mercy/ my herte shalbe gladd of thy  
helpe/ I shall geue thanks to my lorde  
for he hath rewarded me.

The argumēt in to ꝑ xlii. 9. liii. ps.

**H**ere Dauid cōplayneth all to be full of vns  
godly & very damnable men: he describeth theyr  
naturall disposytion which there may no thyng be  
more corrupt/ fylthy/ violent/ & than he shew  
eth that vengeaunce abydeth the: & helth abydeth  
the innocētes whom they treade vnder their fete.

**D**ixit insipiens. The folowynge wicked  
men thinke in their hertes ꝑ god is  
nat. Shewde & abhominable thyngs do  
they/ nowhere is ther one ꝑ wyl do good  
The lorde loked frome heuens downe v  
pon the men/ to se if there were any that  
had any knowlege or regarded god.

And sayd/ is every mā & altogether swar  
ued so farre frō the waye / perished & vns  
profitable/ that there is no man that wyl  
do good/ nat one? Are they so farre be  
sydes them selue all these workers of  
wykednes? Se / they deuoure my peo  
ple as one Gulde ete by brede / they are  
holden with no feare of the lorde. Where  
fore they shall be feared with feare incō

B.ii.

parable

Domine quis habitabit. Psal. xv.  
parable: for god hath make the bones of  
thy besiegers. Thou shalt dispyse the  
because god hath repelled them / for god  
is in the iust & rightwysse nation. They  
scorned the because they folowed the coun-  
sell of the poore afflicte and put all theyr  
truste in the lord. Oh/ wolde god that  
the sayynge helthe wolde ones come to  
Ierackl from Sion/ that the lord wolde  
make an ende of the captiuite of his peo-  
ple/that Iacob might be gladde and Ie-  
rahell myght reioyse.

The argument into the. xv. Psal.

In this Psalme is describ'd of what ly-  
tyng and with what maners the ryght cyte-  
zens of heuen and membris of Christes church  
muste be adorned and endued.

**D**omine quis ha. Horde who shall  
dwel in thy tabernacle? Who shall  
sitte in thy holy hyll? Euen he that ly-  
ueth in synge & pure innocency studieth  
to do rightwisnes and speketh the truth  
euen fro his herte. He that backbyteth  
nat wthys tonge/ & in nothyng hurteth  
his neighbour/ neither suffereth him to be  
reuyld or hurte without help. But ab-  
horreth suche slanderous and noughty  
persones / & suche as worship the lord  
he setteth moche by. Ye / & what soeuer  
he sweareth/ he wil pforme/ although it be



Conserua me domine. Psal. xvi.

to his great hurte & bynderaunce. And  
lendeth nat his money for auantage/ ne-  
ther receyuethe gyftes agaynst any inno-  
cēt. He that studyeth to do these thynges/  
shall abyde alwayes & neuer be moued.

The argument into the .xvi. Psal.

**I**n this Psal. Dauid desyrethe goddes helpe/  
affirmyng that god hath no nede of his goodes:  
but that hys goodes oughte to serue his poore  
neighboures which he call saites / & they that be-  
stowe their goodes of any other thyng than pro-  
fyeteth these sayntes / make Idols with them.

**C**onserua me domine. Defende me  
(god) for I haue trusted in the: o  
my soule saye y bnto the lord/my goodes  
profyt the nothyng at all. I shall ther-  
fore study with all my herte to helpe thy  
noble saintes/which yet lyue vpo thetch  
For they which bestowe their goodes of  
any other thyng/ shall make them ydols/  
and folowen feruently strange goddes.  
I shall nat offere their bloody sacrifice/ no  
I wyl nat knowe ne remēbre the names  
of their idols. The lord is the portion  
of my heritage & my substance / my lot is  
in thy hand. The lottes fell to me hap-  
pely in to plesaunt places/ a goodly riche  
heritage chaunced to me. I shall thanke  
the lord which hath well counseled me:  
but yet my raynes teach me these thynges  
by nyght. I set y lord euermore before  
myne

**Exaudi domine iustitiam Psal. xlii.**

myne eyes / for whyles he is at my ryght  
hande / I shall nat styde. Wherfore my  
hert shall ioye and my tonge shall reioyse /  
ye / my body shall haue sure reste. For þ  
wylte nat so forsake my soule / þ it shulde  
go and abyde in the graue / neither wylte  
thou there suffre thy saynt to go into cor-  
ruption. Thou shalt shewe me the path /  
wherin I maye go to lyfe / thy presence  
fylleth men w all gladnesse / All ioye is  
euer oute layed by thy ryght hande.

**The argument into the .xlii. Psal.**

**T**his psalme is a feruente prayce of Dauid  
to be deliuered from the persecutiō of Haul / as  
he dyd in the .vii. psalme declaring his innocēcy  
desyringe helpe: he describeth the proud behaup-  
our & dayne study of his persuers: and at last he  
knowledgeth his felcete to stande in the know-  
lege of god. The prayer of Dauid.

**E**xaudi dñe iusticiā. Horde / here my  
rightwylse prayer / & take vp my pe-  
ticion / gve hede vnto my prayer / which  
I byd with pure mouthe. Let thy iuge-  
ment declare my innocēcy / shewe thy self  
to haue respecte vnto thy ryght. Scrybe  
my herte / & loke into it euen in the night  
tyme me as metall with spher / and yet shalt  
thou finde that my thought differ nat fro  
my wordes. I endeuer my selfe to auoy-  
de mēes wayes / accorbynge to thy wor-  
de / and I kept them in the way that fled  
vnto

The xlii. psalme.

unto me. Make fast my steppes (I praye)  
in thy pathes / lest my fete slyde. Upon  
I call for thou art wonte to here me (o god)  
laye thyn eare to me & heare me speke.  
Declare thy excellent mercy / which arte  
wonte to saue me / trusting i the fro the re-  
sers againste thy right hande. Kepe me  
euen as the aple of thyn eye / & hyde me as  
though I were vnder the shadow of thy  
wynges. Hyde me fro the vngod-  
ly / hyde me fro my enemies closynge me  
in to take awaye my lyfe. Whiche haue  
their prynces riches / & speke proudly with  
their mouthes. Nowe lay they a wayte  
at our steppes / theye eyes haue they fast-  
ned vpon vs to espie if they may at any tyme  
cast vs to the ground. He lyeth betwixt  
a lyon euē flat downe for his praye to be  
deuoured / he lurked lyke a pounce lyon in  
his prynces dene. Arise lord & prynces him  
cast him downe / deliuer my soule fro the  
vngodly whō thou vblest for the swerde. De-  
liuer vs fro these mortall men which are  
thy hande wherwith thou smitest / euen thou mort-  
tall men addict to this worlde. Which de-  
sire their pte in this present lyfe / to haue  
their beles fylled with thy treasure / and  
their chyldren to haue ynough / & also to le-  
ue to their newewes. But I armed with  
thy ryght wysnes shall beholde thy face  
and



Diligam te. Psal. xviii.  
and shalbe satisfied whā I shal bytake  
arisyng in the beauteous symilitude.

The argumēt in to p̄ xviii. ps.

**T**his psalme is a noble victoriouse songe /  
in the which Dauid first declareth his feruente  
trust in god. Then he expresseth with how gre-  
uous yuels he was oppressed: afterward he shew-  
eth the power of god / and his wyll toward him  
and that by the description of a great tempeste /  
he sheweth his delyueraunce / his innocency / god-  
des ingementes agaynst all men / his great vye-  
tory of his enemyes / the meruelous increase of  
his kyngdome / his power for ever confirmed /  
at laste concluding the Psal. with a prayse and  
prophecie of Christe. Rede this toye of Dauid  
in the two fyrste booke of kynges. The tytyle.

The songe of Dauid the seruaunt of the lord  
whiche song this praise to the lord whan nowe  
ehow the lord he haupnge the victoie esca-  
ped the handes of Saul and of all his ennemies

**D**iligam te. To thy mercye shall I  
cleue (lorde) which art my strength /  
The lord is my rocke of stone / my bul-  
warke / my delyuerer / my god / my defen-  
der / vnto whose faithfulness I betake my  
selfe / my childe / my sauyng power / my  
refuge. I magnified and worshypped  
p̄ lord / & so was I saued fro my enemies  
Redly anguysh inuaded me / and the  
soden rysynges lyke a roynge floode of  
these men of perdieyon assailed me. The  
strayght belly ieopardes closed me i / the  
snarcs

The .xliii. psalme.

Snarcs of deth hamprcd me. But while  
I was in this strait I called vpon y lord  
I cryed vnto my god / and he harde my  
boyce in his king's hall / my cryeng came  
vp to his eares. For y erth was moued  
and trebled / the fete of y hylles staggarde  
and were smytten all to poudre / for he  
was angry. Smoke ascended / as ye wold  
saye / into his nostrcls / & fyre deuouringe  
all thinges flewe out of his mouth / & he  
spouted forth burnynge coles. He lefte  
the heuens & came downe / a derke cloude  
was vnder hys fete. He rydeth vpon a  
swifte foule & flieth / borne with the win  
ges of the wynde. He made hi a pceupe  
closet / powring darkenesse rounde about  
his tabernacle / congelige ther vnto blac  
ke waters into thycke cloudes. But at  
his shyninge ptesence / these derke cloudes  
vanished awaye agayne / with haile sto  
nes / and fyry thunder boltes. The lorde  
thundred in the heuens the most hyghest  
sente forth his boyce / with haile stones  
and fyry thundreboltes. He cast forth his  
arowes & threwe the downe / he sent forth  
moche lpghtynge / & cast them into greet  
whyles thou thretenest & blamest (feare  
(oh lorde) blowing forth thy wynde / the  
holowe bankes of the floudes are sene vn  
der dnye / & the foundations of the worlde  
stand



The .xviii. psalme.

Stand naked. He put downe hys hande  
from aboue and toke me vp/ he drew me  
out of moche waters. He deliuered me  
from mighty enemies/ and fro my haters  
for they preuayled agaynst me. He pre-  
uented me beyng in icoperdye with hys  
helpe/ the lord was my socour. He led  
me forth and set me at large/ he defended  
me bycause he fauoured me. The lord  
gaue me after my ryght dealinge/ and re-  
warded me accordynge vnto the purenes  
of my handes. I obserued verily y way-  
es of the lord & fell nat bugodly fro my  
god. For I had all his decrees before  
my eyes/ & I dyd nat thurst awaye his  
lawe fro me. I behaued my self purely &  
ysitly toward him/ & toke gret hede lest I  
shuld comit any yuell thge. And y lord  
hath rewarded my right dealinge / & the  
purenes of my handes which he aproueth  
For y art holy to the holy man/ & offerest  
thy selfe pure to the pure man. With y  
pure innocēt y dealest pure innocently/ &  
with the shrewde mā thou playest y ouer  
whart. Thou hast verily saued thy pore  
oppressed people/ & hast cast down men y  
loke alofte. Thou (lord) hast lightened  
my cādel/ my god hath put away my der-  
kenes w his lyght. Thou w the haue I  
broken the hole raze of the batayle/ thou  
rowe



The .xliii. Psalm.

roth my god I ouerlept the walles. God  
is he whose dedes are pure and parfyt /  
the wordes of the lorde are purifyed / and  
tried lyke as with fyre / he is a buckler to  
all that truste in him. For who is god  
but the lorde? who is a defender / but our  
god? Euen the same god whiche hathe  
decked & endued me with a lordely power  
& hath furthered my waye spedely. He  
hath made my fete as light as the fete of  
goates / and hath made me to ouerronne  
placys where they neuer so hygh. He hath  
exercysed and accustomed my handes w  
batayle / & hath made me to breke bowes  
of stele with my armes. Thou hast de-  
fended me with thy sauyng shylde & bu-  
kler / and thy right hande stayed me / thy  
fauorable gētylnes made me to haue the  
ouerhāde of my enemyes. Thou dydest  
hedge in my waye that I myght go fre-  
lyc therin / so that my helmes shulde nat  
flyde. I folowed vpo my enemyes & toke  
thē / & neuer turned vntyll I had slayne  
them. I slewe them / for they might nat  
stande in my handes / they were throwe  
downe vnder my fete. Thou hast taught  
me to fyghte / yē / and that with a pur-  
saunte power / and as manye as rose a-  
gaynst me / thou hast thruste them vn-  
der me. Thou broughtest it so to passe /  
that

that myne enemyes were fayne to turne  
their backs / and I made them awaye  
that hated me. They cryed / but there  
was no man to kepe them / they cryed to  
the lord / but he answered them nat.

I knocked theym together as small as  
dust layed redy for y wynde / I trode the  
as small as dytte of the strates. Thou  
hast deliuered me from this chydnyng / a  
contentyouse people / and haste made me  
ruler ouer the gentyles / the folke of whō  
I had lytell knowlege serued me. As so  
ne as they herde of me / they came to gy-  
ther & dyd homage vnto me / the lyenge a-  
lyauntes were made subiectes & seruaun-  
tes vnto me. These aliaūtes were made  
dye for feare / and trembled whyles they  
were shyt vp in strōge holdes. And yet  
lyueth the lord / my defendour moughte  
be praysed / and god my sauyour moughte  
be exalted. Euen god which hath gyuen  
me power to auenge me of my enemyes /  
and hath subdued the pcole to me.

Which hath deliuered me from myne e-  
nemyes / he hath set me ouer them which  
rose agaynst me / and hath deliuered me  
from the vyolent man. Wherefore I shall  
magnifye the. (oh lord) with hye praise  
amōge the nations / and shall syng with  
thankes geuyng vnto thy name.

Which



**Eli enarrant. Psal. xix.**

Whiche hath made great belth for hys  
kyng / he hath delte gentely with his  
noynted David / and also withe his seede  
into euerlastyng.

**The argumente into the .xix. psal.**

**I**n this psalme David declareth the excellent  
vertue & power of god / expessed in the merue-  
louse creation of this present worlde aboue: and  
than he sheweth the preciousnesse of goddes law  
at the last he prayeth to be preserued from synne  
& that what soeuer he thiketh or speketh myght  
be plesante and accepte before god.

**E**li enarrant. The heuens declare  
the maiestye of god / and the spzma-  
mente sheweth what are his workes.

One daye succedynge another / whetteth  
continually our thoughtes / & one night  
folowynge another / encreaseth our know-  
ledge. These creatures haue nether spech (lege  
nor wordes / neyther is their voyces any  
where herde. And yet their poyntinge &  
shewynge hath taught all the worlde / &  
their doome speche hath gone forth into all  
the coastes of y<sup>e</sup> worlde. He hath fastened in  
the a tabernacle for y<sup>e</sup> sone / this sone co-  
meth forth of his cloudes like a bridegrome  
ye lyke a freshe valyant knyght to make  
his course. From the farthest east parte  
of the heuyns cometh he forth / hauynge  
his recourse vnto the other extreme / nei-  
ther is there any man that maye hyde hi  
from



The .xix. psalme.

from his heat. The lawe of the lord is  
perfyte / refrefhyng the soule / the testy-  
mony of the lord is faithful / ministrig  
wyldome to the vnlearned. The cōmaun-  
demētes of the lord are right / makynge  
glad the herte. The thinges whiche god  
cōmaundeth are playne & pure / & lyghte  
the eyes. The feare of the lord is pure  
and holy abidyng for euer / the pleasures  
of the lord are true & right in euery parte.  
More worthy to be desyred than golde &  
precyouse stones / sweter than the honye  
combe whan it dropeth. And thy seruāt  
is taught & monished by the / that same  
obseruyng of them is a great rewarde.  
Who maye perceyue and consyder what  
thyng is synne ? purge me from secretes.  
Also turne thou these great syn- / ceptis.  
nes from thy seruāt / lest they haue do-  
mination ouer me / & than shall I be pure  
and clere from euery great synne. Let  
the speches of my mouth & the thoughtes of  
my herte be plesauante & accepte vnto the  
lord my defender and my redemer.

The argument in to the .xx. psal.

This psal is a prayer in the which the peo-  
ple prayeth for the helth of Dauid goyng to an  
harde & icopardous bataile : & it is a ioyfull than-  
kyng for his helth & victorie gauen him of god.

The tytle of the psal. The dytie of Dauid  
commytted to the chaunter to be songe.

Exau

**Exaudiat te dominus . Psal. xx.**

**E**xaudiat te dñs . Whan thou art in  
any strayte / than the lorde myghte  
here the / the name of the god of Jacob  
might set the in sauegarde. He myghte  
sende the helthe from his holy place / and  
from Sion might he strengthen the.

He might remembre al thy offrings / & thy  
brent sacrifices he might accept. Selah  
He might giue the thy bettes desier / and  
might stablyshe all thy content . We shal  
reioyse in thy helth : in the name of oure  
god lyfte we vp our baners with trium-  
phe / whan the lorde hath gyuen the thy  
And let every man saye / nowe do( desier  
I knowe that the Lorde hath preserved  
his anoynted. He hath herde him frome  
his secrete heuently place / ye / and that in  
the sauyng power of his right hande.

Some trusted in their chariettes / & some  
in their horse: but we called vpo þe migh-  
tye name of the lorde which is our god.

Nowe they are thrust downe and all fal-  
len : but we stande and are made faste.

The lorde preserved vs / he is our kynge  
and answereth vs whan we call vpon hi.

**The argument in to .xxi. Psal.**

**T**his Psalm is a victorious songe / in the  
which the people reioyseth with thanks for the  
victory & other benefites of god / with the which  
he endued Dauid so excellently. And they prayse  
god



Domine in virtute. *Isa. xxi.*

god thow whose goodnes he accepted all thynges thankfully.

**D**omine in virtute. *Horde / & kyng*  
shall toyce in thy power / & shall re-  
ioyse gretly in thy helpe. Thou hast gy-  
uen him the desiers of his herte / and the  
prayers of his mouth thou hast nat tur-  
ned away. *Sclab.* Thou hast preuented  
him with all maner of benefytes / & haste  
set a crowne of precious stones vpon his  
hedde. He asked lyfe of the / & thou ga-  
uest it him / ye / and that a full longe lyfe.  
Thy helpe tourned him to great glozpe /  
thou hast endued him richely with noble  
fame & clerenesse. For thou hast set him  
in such estate / & he may flowe ppetually  
in all maner of goodnesse / thy cōfortable  
presēce maketh him glad. For this kyng  
trusteth in & lorde / & he strengthened with  
the mercy of the moste highest shall nat  
swaue. Thy hande hath overtaken all  
thy enemies / thy right hāde hath holden  
as many as hated the. Thou hast brent  
them lyke a brenyng furnace / whan thy  
indignation wered hote. The lorde swa-  
lowed the vp in his wzath / & fyre consu-  
med the. Their progeny perished from  
therth / & theyr posterite were worne out  
among the men. For they had bet their  
myschefe vpon the / they began consple  
whi



Deus meus deus. Psal. cxli.

which they might nat bringe to passe.  
Thou shalt set them before the face of a man  
ke/ that w<sup>th</sup> thy bowe thou mightest smote  
the euen in their faces. Be thou lift vp  
lorde in thyne owne power/ we shall sing  
with prayse/ and magnifye thy strength.

The argument into the .cxli. Psal.

¶ Here Dauid declareth him selfe playnly to  
be the very figure of Christ. wherfore first of al  
he syngeth & expelleth his great desceypon and  
downe fall: & anon after his exaltatyon / his en-  
crease & purchasynge of his kingdome / euen to  
the uttermost parte of the lande / & the contynua-  
nce thereof vnto the worldes ende. The title of  
the Psal. It is the songe of Dauid comytted  
to the ouer chaunter to be songe of the erly herte  
of the dauid starre.

Deus meus deus. My god/ my god  
Dol wherfore forsakest thou me? howe  
farre is thy helpe from my out cryenge?  
My loadeshall I thus crye and call vpon  
the all daye? & yet wylte thou nat here?  
Shall I crye all night and neuer ceasse?  
¶ Truly yet art thou that holy on whiche  
dwellest in Irahell extollynge the with  
Our fathers trusted vpon the. & prayse.  
they trusted vpon the & thou deliueredest  
they cryed vnto the & were deliuered (them-  
selves) they trusted vpon the and were nat  
But as for me I am but a wof. (wailed.  
me and no man) euen the very appoynted

¶

of

of the men / and am abiecte for the byle  
 All that seme made but a laugh (folke.  
 ynge stocke on me / they mocked me with  
 their lippes / & wagged their heddes at me.  
 Saying / this byllayne referred all thin  
 ges to the lord / let him now helpe  
 if he wyll / for he loueth hym well.  
 But yet thou arte he whiche leddest me  
 out of my mothers wombe myn owne te  
 fuge / euen from my mothers teares.  
 As sone as I came into this worlde / I  
 was layde in thy lappe / thou art my god  
 euen from my mothers wombe. O thou  
 nat farr from me / for my trouble draweth  
 nigh / neither is there any man that wil helpe.  
 There are beset me rounde aboute great  
 sturdy scares / & that fatte bulles of Ba  
 shan haue hedged me in. Myke a roze  
 lyon panting and gapping for his praye /  
 their mouthes are open vnto me naked be  
 fore them. I sayke as aye lyke water /  
 all my bones shoke out of ioye / my herte  
 within me melted away lyke waxe. The  
 moyse of my body was dryed vp / and I  
 was lyke a scorchede / my tonge cleued to  
 the fydes of my mouth / thou hast deli  
 uered me to my graue. How euen I have digged  
 they came about me / the byrds of noy  
 son men hedged me in / they depreded  
 vpon my handes & fete. How might haue  
 sold

The .xxii. psalme

toldc all my bones/ and they sayng spak  
me thus petpliche entreated/ toke they  
They parted my ouer clothes (pleasure  
to theym selue / & for my tother cote they  
casted dyse. But thou (ob lordc) be nat  
farre / o my strength / haste the to come &  
helpe me. Delyuer my lyfe from y<sup>e</sup> deeth  
stroke/ and my deare soule from the wou  
nelle of these dogges. Saue me from y<sup>e</sup>  
mouthes of these lyons / and defende my  
pore symple nesse fro the hornes of these  
bnycozns. I shall spred thy name amōg  
my bzetberne / in the myddes of the con  
gregation/ I shall prayse the. I saye/ ye  
that feare the lordc/ se that ye prayse him  
all ye of the seedc of Jacob glorifye him/  
and all ye of the progeny of Israhell fere  
For he hath nat despyled nor ab= (him.  
hoorded the troublouse afflyctyon of the  
pore/ in no maner of wyse turneth he his  
face from hi/ but whan he cried vnto him  
he herde him. I shall praise the in y<sup>e</sup> gret  
regregation/ I shall pform my bowes be  
fore his worshippers. The meke me shal  
ste and be satysfied/ they y<sup>e</sup> seke the lordc  
shal praise him/ their hert shal lyue & ioye  
for ever. The dwellers in the extreme par  
tes of the earth shal remēbre the selues & be  
turned to the lordc / & all hethen nations  
shal fall downe before the. For the king

A. is.

dome



Dominus regit me. Psal. cxlii.

home is the lordes / & he is to be ouer all  
nations. All the riche men of the earth shall  
ete & do him homage / they shall be bowed  
down befoze him & disceide in to their gra  
ues / for they may nat plunge any lyfe to  
their soules. But their posterite shall ser  
ue him / & shall be nobyled to y<sup>e</sup> lord for ever  
And thus their chyldeys chyldeys shall  
shewe the rightwisnesse / whiche he hath  
gyue to y<sup>e</sup> peple / which is yet to be bozne

\* The argumēt in to y<sup>e</sup> cxlii. ps.

**I**n this psalme David declareth and setteth  
forth the maruelous suretie of the truste in god  
& also howe blessed a thig it is. The song of Da.

**D**ominus regit me. The lord is my  
pastore and feeder / wherefoze I shall  
nat want. He made me to fede in a full  
plentuous barre / and dyd dyscuss &  
retche me at laper by the fowle ryuers.

He restored my lyfe & ledde me by the pa  
rthes of ryghtrwysnes / for his name sake.

Ye / if I shuld go thowgh the myddes of  
deth / yet wyl I feare non yuel / for thou  
arte with me / thy staffe & thy shepe hoke  
counfort me. Thou shalt spede & gar  
nysh me a table / y<sup>e</sup> / & that in the tryght  
of myne enemyes thou shalt couple my  
hed with opntement / and my full cuppe  
shall laugh vpon me. Ye / and thy me  
cy and gentelnes shall folowe me all my

lyfe /

Domini est terra. Psal. xliii.

Ipsa / I shall sitte in the house of the lord  
a longe tyme.

The argument into the .xliii. psal.

**I**n this psal. David syngeth all thinges to  
be the lordes / howe wonderfull he hath layde  
the foundation of the erthe vnder the see / & yet  
the erth appereth aboue it: He asketh a questyō  
who shall enter into the kyngdome of god / and  
answereth therto / cōcludynge all thinges be the  
neuer so stoute & stronge to be obedyente to hys  
worde / and to be opened at his pleasure whiche  
is the moost valyant & gloriouse kinge. The ty  
tle of the psalme. The songe of David.

**D**omini est terra. The erthe is the  
lordes / & all that is cōteyned in it:  
the rounde worlde & all that inhabyt it.  
For in the see hath he set his foundatiōs /  
and hath buylded her aboue the flodes.  
Who shall clymbe into the hyll of y lord  
or who shall abyde in his holy place?  
An innocēte in his dedes / and he that is  
pure in hert / that hath nat extolled himself  
proudly into vanyte / neither hath sworn  
for any disceyte. This man shall be fedde  
with the blessinge of the lord / & with the  
mercy of god his sauyour. This is the  
nation gyuen all vnto him / & seketh him  
this is the very right Jacob. Selah.  
O ye gates / lyfte vp your selues / ye ga  
tes euer lastynge be ye opened / & this glo  
ryouse kyng shall in enter. Who is this  
kyng

Ad te domine leuau. Psal. xxb.

kyngge þe is so glorious? it is the myghty  
valiaunt lord: Noble in power/ a lord  
excellent in strength to wage batayle.

Oh ye gates lyft vp your selues/ ye gates  
euertlasting be ye opened/ & that glorio<sup>s</sup>  
kyngge shall I entre. Who is this kyngge  
that is so glorio<sup>s</sup>? it is the lord of hostes  
it is he þe is this glorious kyng. Selah.

The argumēt in to the. xxb. Psal.

**T**his psalme is a prayer of an holy man op-  
pressed with synne and with the hasty violence  
of his enemyes/ wherfore he prayeth the lord to  
delyuer him from his synnes: to teche him his  
wayes to delyuer him from the fury of his ene-  
myes/ and that for his mercyes sake/ thowowe  
which he was wounte to saue suche as trusted in  
him and nat to forsake synners holden yet with  
any feare and truste whiche both he knowlegeth  
of him selfe: & at laste he setteth to a lytell prayer  
for all the people of god. The title of the psal.

The songe of David.

**A**d te dñe leuau. Unto the (oh lord  
de) I lyfte vp my mynde: my god I  
trust in the/ let me nat be shamed lest mine  
enemyes reioyse vpon me. For they shall  
nat be shamed who so euer depende vpon  
the: but they shall be shamed that wrong-  
fully hurte innocentes. Shewe me thy  
wayes lord: & wounte me to thy pathes.  
Rede me forth for thy faithfull truthe  
sake/ acquainte me with the/ for thou art  
god my sayour of whom I depende pat

petuo



petually. Hoſde remembre thy mercy &  
thy gracyoule fauour / for in theſe thynges  
thou excelleſt euē fro the beginning.  
But the ſpynes of my youthe withe my  
vngodlyneſſe alſo / remembre thou nat /  
remēbre me accordynge to thy goodneſſe  
and for thy mercyes ſake (oh ſorde).

Good and right wyſe is the ſorde / where-  
fore he wyl instructe & teche ſpyners the  
He wyl make the lowe lyons to (wape.  
go in rightly & in due order: & wyl teche  
mcke men his wape. All the pathes of  
the ſorde are mercy and faithfulneſſe / to  
thoſe men whiche kepe touche and coue-  
naunt with him. For thy names ſake  
(oh ſorde) forgyue me my wyckedneſſe /  
for it is very moch. Who ſoeuer that mā  
be that ſereth the ſorde / he ſhall tech him  
the choſe right wape. His mide ſhall en-  
ioye good thinges / and his poſteryte ſhall  
poſſeſſe the lande as right heritage.

The ſorde is a ſecrete ſure thyng to the  
that feare hym / & theym ſhall he make to  
knowe his couenaunte and promyſe.

My eyes ſhalbe euer open vpo the ſorde /  
for he wyl drawe my ſete out of the net.

Beholde me & haue mercy vpon me / for  
I am alone forſaken / full of aſſpection.

The ſorrowful ſpygh of my hert encreaſe  
more & more / ſede me out of mine ſguilh.

Beholde

**Iudica me domine. Psal. xxi.**

**B**ehold me my poore state & my heynesse /  
forgiue me all my lines. Consider my  
enemies / for they are full many & wylde  
furiose hatredt they persue me.  
Kepe my soule & deliuer me lest I be sha-  
med / for I haue put my trust in the.  
Defende me & I maye lyue rightely but  
tyng no man / for of the do I depende.  
Redeme and lose Israhell (oh god) from  
all his aduersities.

**The argument into the .xxvi. Psal.**

**T**here Dauid declareth in to the example of  
good men / howe earnestly (god appoynte it) he  
was giuen to innocency fleyng the company of  
euill men / giuing great studie to godlynesse: Af-  
terwarde he declareth what vengeance abydeth  
the vngodly: whyles he himself lyued faithfully  
and howe that he desired nothyng more thā the  
glozie of god to be spredde abroad and known.

**I**udica me domine. Be iuge for me  
(lorde) for I am purposed to lyue  
innocently / and whyles I trust in the lor-  
de I shal nat wauer. Proue me (lorde) &  
serch me / trye my reynes / & my hert lyke  
as metall with fyre. For thy mercy is e-  
uer before myn eyes / I lede my lyfe i thy  
faithfulnesse. I haue nat deliued in the  
companye of bayne men / neither haue I  
associated my selfe with these holowe &  
subtyll men. I hate the church of hurt-  
full & noyouse men / neither haue I conspy-  
red

Domineus illuminatio. psal. xxvii.

red with thyngodly. I shall euenent my  
handes to be pure / may be all discreyfe / and  
thy alcare (of lord) shall I go aboute.  
Thou synge thy prayse and to shewe forth  
what soever wonderfull deede thou hast  
Horded / deerebeloued is thy house. (done.  
vnto me / & the feare of thy beautyfull ta-  
bernacle also. Take nat away my soule  
with the hugodly / neyther yet my lyfe w  
these bloody men. In whose handes deceyt  
is turned & canuast / and their right hande  
is full of byrbes. But I lyue harmlesse  
and innocently / redeme me & haue mercy  
My fete is fastened in a place. (vnto me.  
well worthy for me / in the congregatiō  
I shall magnifye and prayse the lord.)

The argument into the .xxvij. psal.

Dauid songe this psalme beise in some gret  
peryll / in the whiche he remēbyng the promyse  
of god / byd animate himself strongly agaynst to  
presente a stormy tempestes: promysing himselfe  
victorie vpon his enemyes & quyet lyfe in heuē  
ly meditatiōs / he maketh his vowe to gyue than-  
kes: & thus he conformed with faste hope / desyr-  
eth the helpe of god / prayenge to teach him his  
waye: and agayne he excepteth himselfe to truste  
strongly in god. The tpele. Dauides songe.

Domineus illuminatio. The lord is  
my lyght and my sauyage helth / of  
whom thā shall I be afrayd? The lord  
is the stronge defence of my lyfe / of w hō  
than



**The xxvii. psalme.**  
than shall I be afraid? What be his foes  
and harmful men which were my aduer  
saries / fall upon me to deuide my flesh  
than shall they smyte themselves agaynst  
the rock & fall. Wee / & if they presse selde  
and bende their ordynance agaynst me /  
yet shall nat my hert feare. If they  
be bente agaynst me / yet shall I truste to  
the promyse of god. One pettyer asked  
I of the lord which I wyl folowe vpon  
that is / I might lytte in the house of the  
lord all dayes of my lyfe. Where I mist  
beholde the brautesfull regalte of god  
and byset his holy temple. For he hath  
hyde me / as though I were in his taberna  
cle in tyme of persecutyon / he shall hyde  
me in the prey place of his tente / & shall  
lyfte me vp into a rocke. He shall gyue  
me the ouer hande of myne enemyes whi  
che haue compassed me in / & I shall offer  
ioyfull sacrifices / I shall synge & playe  
the psalmes before god. Forde here  
my voyce / I call vpon the / haue mercye  
vpon me & answer me. My hert thought  
vpon the / I sought to se the / it is the lor  
de that I seke. Turne nat thy face from  
me / suffre nat thy seruant to styde in thy  
wzath / hitherto hast thou ben my helper  
cast me nat now awaye / neither forsake  
me / o god my sauoure. For where my  
father

**A**tte domine clamabo. Psal. xlviii.  
father & my mother sayled me / there the  
lorde gathered me to him. Horde teache  
me thy waye / & lede me forth in the right  
path fro them that laye awayte for me.  
Let theym nat take their pleasure vpon  
me which ar my troublouse enemyes / ly-  
yng wytnesses stode to gyther styffe a-  
gainst me. Whose vyolence had greuou-  
ly oppressed me / had I nat beleued to en-  
ioye those thynges which ar good amoge  
the lyuyng men. Depend & wayte thou  
vpon the lorde / be thou stronge / it is he  
that shall strengthen thy verte / depende  
vpon the Lorde.

The argument in to the xxviii. psal.

**H**ere Dauid expresth his prayer / whereby  
he beyng in some great peryll: as peraduenture  
in the coniuration of Absalon / fyrste desyret  
the helpe of god: Furthermore he prayeth that  
he him selfe beyng innocent / might nat be toy-  
ned with the harmefull in vengeance takinge:  
than desyret he / that worthy iugemente might  
fall vpon these vngodlye. After this he remem-  
breth a certayne hymne / wherein he gyueth god  
thanks for his vyctorie and helth / and laste of  
all / he byddeth a prayer for the people.

**A**tte domine clamabo. Upon the  
lorde do I call / which art my stron-  
ge defence dispyse me nat / neyther forsa-  
ke thou me vnlesse I be lyke men lette  
downe in to their graues.

Here

Afferte domino Psal. xxi.

Here my prayer/whyles I erpe vnto the  
and lyfte vp my handes vnto thy holy tem  
Plucke me nat into vengeance w (ple.  
the vngodly / with those which study for  
sh:ewdnesse / spekyng pefable with their  
neighbours whyles they nozish euyl in  
their herres. Gyue them as they deserue  
and after their malicious study / giue the  
after their dedes / acqute them their de  
seruyng. For they regarded nat the  
workes & dedes of the lorde / he shall ther  
fore destroye them / and nat edifye them.  
Praised be the lorde / for he hath harde  
the depe despyres of my mide. The lorde  
is my strength he is my bukler in him tru  
sted my herte & I was helpen / wherefore  
my hert reioyseth and I shall magnifye  
hi in my song. The lord is their strength  
and a sauige power to pserue his auoyr.  
Saue thy people / do good to thy (ted.  
heritage / fede and gouerne the / and lyfte  
them vp for euermore.

The argumente in to the xxix. psalme.

**T**his is a praise i the which Dauid magnify  
eth god for his power & vertue whiche he decla  
reth by thunder & other heuenly tempestes. Also  
he reioyseth of his benyfycence shewed vpon his  
people of Israhell.

**A**fferte dño. Giue vnto the lorde ye  
that excell in mighty power / gyue  
ye vnto the lorde honour and the prayse  
of



The xxxiij psalme.

of his power. Gue the lord worshippe  
worthy his name/ honour & lord in his  
holy kinges halle. The voyce of the lord  
is in the watery cloudes / God/ whose  
maiesty is to be feared wth reuerence  
thundreth/ the lord is declared by grete  
The voyce of the lord is paf (waters.  
spring stronge/ the voyce of the lord is full  
of maiesty. The voyce of & lord smyteth  
together cedar trees / the lord breketh to  
gether the ceders of Libany. He maketh  
the mountaynes of Libany & Hermon to  
leape together lyke calves/ they runne to  
gether lyke the calves of byrcowes.

The voyce of the lord casteth & cutteth  
forth fyre lyghtenings. The voyce of  
the lord maketh the desert to quake/ the  
lord made even the deserte of Kades to  
The voyce of the lord maketh tremble.  
hartes & does to grone & to bay/ & ouer-  
cometh the thicke wodes / whiche all ma-  
keth for his praise to be said in his temple  
The lord ruleth ouer the vniuersall flo-  
de/ the lord therre kepeth resydens/ a kyn-  
ge euerlastyng. The lord mynistreth  
strength to his people/ the lord is bene-  
ficiall to his people / geueng them pro-  
spetous peace.

The argument in to xxxiij psalme.

In this psalme Dauid giveth thanks for  
his

Exaltabo te domine. Psal. xxx.

his helth restored / whereby he declareth with  
a depe afflycte the goodnes of god which redeth  
aduersyte to his chosen for a good ende / whiche  
is but an hour in respecte to the loyes euer lastig  
here he maketh protestation that he desyeth nat  
longe lyfe but only to maynteyne and to encrese  
tho thynges which make for goddes gloire / and  
the helth of his sayntes. The tittle of the Psal.  
A songe of a vytye songe and played in the dedi-  
cation of Dauides house.

**E**xaltabo te domine. I shall exalte  
the lord / for thou hast exalted me /  
and hast nat made my enemyes to reioy-  
se vpon me. Oh lord my god / I haue  
called vpon the / and thou hast healed me.  
Lord / thou hast led my soule forth of  
my graue / thou hast restored my lyfe lest  
I shulde haue gone downe into the pitte  
Ye sayntes of the lord synge vnto him  
a prayse / and se that ye spiede his holpe  
memoziall. For it is but a moment that  
his wrath endureth / but longe is the ly-  
fe & cometh of his bencuolence. Weppynge  
and waylynge cometh in at the euen tyme  
but anon after / gladnes ariseth with the  
mornynge. Whan all thynges were pro-  
spectous aboute me / I thought with my  
selue that I shulde neuer syde. Lord  
of thy good wyll / thou stablyshedest my  
kyngdome lyke an hyl / for as sone as  
haddes turned away thy face / I was

fronte





In te domine speraui. Psal. cxxi.

Bow down thyne care vnto me speeke  
to helpe me / be thou my stonye rocke where  
vpon I myght sit fast / be thou my stronge  
defenced castell wherein I maye pleasure me.  
For thou art my rocke & my bulwarke /  
wherfore rede thou me forth for thy ma-  
mes sake / and take the charge of me.  
Rede me forth of the netre whiche they  
haue set so pryncely for me / for thou arte  
my strength. I betake my sperte into  
thy handes / for thou shalt redeme me (lorde  
my god) which kepest true promyse at al  
I hated these vaine wythes & tymes  
scrupnge inchauntementes / for I trusted  
and trusted to the lord. I shall ioye and  
reioyse vpon thy mercy / for thou hast lo-  
ked vpon my affliction / and hast knowen  
my soule besyde in anguyshe. Neither  
hast thou spyt me vp in the handes of my  
enmyes / but hast set my fete at large.  
Haue mercy vpon me / for anguyshe and  
tribulation are come vpon me / my face /  
soule / & body / are wasted away for anger.  
My lyfe is brokene sore with sphenesse and  
my yeres w<sup>th</sup> sorowfull sighes / my strenght  
is wasted for sorowe of myde / beholding  
thyngs myghte / & my bones are consumed  
I was coupled of all my aduersaries / and  
cheer of myne enemyes / myne  
owne famylie acquaintance / abhorred  
and

The first psalme

and feared me / and they that se me anon  
renne forth at doores fro me.

I fell from their hertes / cleue forgotten  
as one that hadde bene ded / I was as a  
thinge all for lozne. For I herde great  
offences put vpon me / ye / and that of ma-  
ny men / fere closed me about whan they  
toke their counsel togider agaynst me / for  
they counselled craftely to take awaye my  
But I trusted in the (O lord) I (lyfe.  
sayd that thou arte my god. The tyme  
of my age is in thy hande / delyuer me fro  
the hãde of myn enemyes / euen from the  
which persecute me. Hette thy presens  
thyne vpon thy seruant / saue me for thy  
mercyes sake. Worde suffre me nat to be  
shamed for I haue called vpon the / let the  
vngodly be shamed and be nombred with  
the that cease i their graues. Let their  
lynge mouthes be made domme / which  
speke proude thynges arrogantly w<sup>th</sup> dis-  
pite agaynst the rightwysmã. Ob / how  
bounteous are tho good thynges whiche  
thou hast layde vp in store for thy wo-  
rshippers ? ye / the whiche thou hast done  
all redy to them whiche / commytte them-  
selues to thy faythfull promysc / ye / and  
that before all mortall men. Thou ke-  
pest them from the stomblyng stockes of  
these proude men / and hydest them pri-  
uely

Beati quorum. Psal. xxxii.

Uelp before the / thou hydest them in thy  
tabernacle fro their sclaunderous tonges  
Prayled be y<sup>e</sup> lorde/for he hath wrought  
his excellēte mercy meruelously with me  
ye/ and that in a cytie well defenced.

I whan I fled so hastely thought say-  
ynge/ I am cast out of thy syght/ but yet  
for all this thou herdest my desyre whan  
I cryed vnto the. Loue ye the lorde as  
many as are his sayntes / the lorde defen-  
deth and kepeth his saythful/ and rewar-  
deth these proude doers plentuously.

Be ye stronge and he shal stablyshe your  
hertes/as many as depende and truste v-  
pon the lorde.

The argument into the .xxxij. Psal.

In this Psalme Dauid declareth all puny-  
shemēt to come for synne. wherfore he affirmeth  
th at man to be happy whose synnes ar forgiven  
also that the defēce of god cometh thoroowe pure  
confessynge of our synnes vnto him and instant  
prayer / than teacheth he howe men shuld knowe  
the iugementes of god whiche dealeth puny-  
shemēte to the vngodly and good thynges to the  
good men/ wherof the good men may greatly re-  
ioyse in god. The tytyle of the Psal. An instruc-  
tion or a lesson of Dauid.

Beati quorum. Blessed is he who-  
se vngodlynes is forgiven / & who-  
se synnes are couered. Blessed is that  
man to whom the lorde rekeneth nat his  
synne/



The .xxxii. Psalme

synne / neither is there in his spirite any  
dissemblynge deceyte. Whiles nowe I  
helde my pease dayly musyng with my  
selfe / and other whiles cryed out / my bo-  
nes wasted for sorowe. For day & night  
thy hande pressed me downe / my moyste  
was dyped vp / lyke as one tossed in the  
middles of somer. Selah. I shall know  
lege my synne and shall nat hyde my wy-  
kednes. I thought sayeng with my selfe  
I shall confesse my vngodlynesse whiche  
is agaynst me to the lord / and thou eu-  
straight forgauest me my wickednes whi-  
che openeth her self by my outwarde syn-  
ne. Selah. For the whiche / euery eue-  
ry saynte shall praye vnto the in tyme of  
beseechyng / and than if afflyction come  
vpon him lyke a great swellynge floude /  
yet shall it nat touche him. Thou arte  
my defender from tribulation / thou shalt  
kepe me / and shalt make me gladde ex-  
cedyngly for my deliuerance. Selah.  
I shall instructe the / and teche the / the  
waye wherein thou mayst go / I shall coun-  
sell the / and se for the ryght well.

Se that ye be nat as horse or mule whi-  
che are vnreasonable / whose chawes must  
be refrayned with bit & bydle / lest they  
stryue agaynst the. Many sorowes fall  
vpon the vngodly / but him that trusteth

Exultate iusti. Psal. xxxiii.

In the lordes mercy closeth rounde about.  
Be glad therfore in the lord / and reioy  
se ye rightwysse / make ye mercy all faith  
full and vpright in herte.

The argument in to the. xxxiii. Psal.

**T**his is a very prayse / worthy moche to be  
noted and red / in the which first he exhorteth vs  
to magnifye god: than he sheweth all thinges to  
be replenished with his goodnesse / making men  
tyon of his meruelous creation & gouernance of  
this worlde. And at laste he syngeth one god to  
haue made & to geue all thinges / and to be euer  
merciful presente with his beloued.

**E**xultate iusti. Be glad ye rightwysse  
for the lordes sake / for praise beco  
meth iust men. Magnifye ye the lord in  
prayse with harpe and lute / synge ye vn  
to him with ten stringed instrumentes.  
Synge ye vnto him a newe dittie / tune it  
sweetly wioyfull melody. What soeuer  
the lord hath institute / it is ryght / all  
his dedes proccede of faythfulnes. He lo  
ueth to do all thinges ryghtwysly and in  
due ordre / therth swymmeth in the mer  
cy of the lord. By the comaundement  
of the lord / heuens were made / and all  
their ornaument at his byddynge.  
He gathered togyther & included the wa  
ters of the see / as ye wold say / into a bot  
tell / & layde vp their depnesse lyke treas  
ure. Let all regyons therfore feare the  
lord.

The .xxxiii. psalme.

lorde/ let all þe inhabyt the rounde worlde  
drede him. For it is he/ which so sone as  
he had spoke the worde / all thynges were  
presente/ every thyng standeth perspyre  
even as he comaunded. The lorde scate-  
rcth the counseyls of the heythen/ & ma-  
keth vayne the thoughtes of the people.  
But the counsell of the lorde standeth for  
ever/ the thoughtes of his herte endure  
thorowe all worldes. Happy is that na-  
tyon which hath the lorde for their god/  
even the people whom he chuseth to him-  
self in þe place of his possessed herptage.  
From heuens the lorde loketh downe/ &  
beholdeth narrowly all men. From his  
sure seate / beholdeth he all the inhaby-  
tours of þe erth. He made also the hertes  
of all men/ he vnderstandeth what soeuer  
they haue done. A kinge is nat saued bi-  
cause he hath a great hoste / neither the  
valyaunte capitayne escapeth perylles  
thorowe his owne puissaunte power.  
That hoise shall deceyue the/ by whome  
thou lokest to be saued/ he shall nat dely-  
uer þe he neuer so stroge. But behold  
it is the lordes eye that is vpon the whi-  
che feare him/ & depende vpon his mercy.  
That he might delyuer their soules fro  
deth/ & nourtyshe the in tyme of hunger.  
Our soules might truste in the lorde / he  
is



Benedicam dominum. Psal. xxxiii.

is our helpe/ & i steede of a buckler. In hi  
shall our herte ioyc/ for we trust in his ho  
ly name. Thy mercy lyghte vpon vs/ oh  
lord/ euen as we depēde & trust vpon the.

The argument into the. xxxiii. Psal.

**I**n this psalme Dauid was moued of that  
same synnguler benefyte/ by the whiche god mer  
uelously preserved him whā he was known of  
Achis kynge of Palestine (whose kynges were  
called alwayes Abimelec) where he was in ieop  
dy of his lyfe: prayseth excedyngly the cure and  
goodnesse of god agaynst his beloued. Exhortig  
euery man to the dysygent study of inocency and  
goddes worshippe/ with the which who so euer  
are endued/they must nedes be delyuerd from all  
trouble/ and bonde in all maner of goodnesse.

The tytyle of the psalme. The songe of Dauid  
after he had fayne d himselfe madde before Abi  
melec / there changynge his mouthe & his wytte  
whom whan he had putte oute of his house/ he  
wente his waye. Rede the historie in the fyrst  
of the kynges the .xxi. Chapter.

**B**enedicam dñm. I shall praise and  
magnifye y lord at all tymes / his  
praysc shall be in my mouth contynually.  
In the Worde my soule shall glorie / the  
meke spūted shall here and be glad.

Magnifye ye the Worde withe me / and  
let vs extolle his name all to gyther.

Busely sought I the lorde / & he answered  
me / he delyuerd me from all thinges  
that I feared. Men shall loke vnto hi/ &  
shall make hast/ & their faces shall nat be

(shamed.

The .xxiiii. Psalm.

This poore afflyete persone, as soone as  
he called vpon hym / the lord he rede / and  
he preserved him fro all strait angust.  
Euen the angels pytch tent round about  
them that fear the lord / & deliuer them.  
Taste / & beholde howe good is the lord /  
happy is that man that trusteth in him.  
Worshyppe ye the lord whiche are his  
sayntes / for his worshypers shall neuer  
Stronge lyons shall fainte & fa- (want.  
mische for hunger / whan no good thyng  
shal faile & diligent sekers of the lord.  
Haue done children & here me / for I shal  
instructe you vnto goddes worshi ppe.  
Who soeuer thou art which desirest to ly  
ue / & louest longe lyfe: to delyte in good.  
Kepe thy tonge from euyl report (uesse.  
and thy mouth from disceytfull speche.  
Se thou do no man wronge / but bende  
thy selfe to goodnes / seke studiously and  
folowe vpo peace. The eyes of the lord  
are fastened vpon the rightwylse / hys ca-  
res lyften vnto their cryenge.  
But the grime couētinace of the lord is  
sette vpon these that do wronge / euen to  
cutte out their memoriall from therth.  
But those men crye & the lord heareth / &  
he deliuereth them out of euery strainte.  
Full nyghe is the lord men broken in  
berte / he saucth the contryte in spiryte.  
All

**Iudica domine nocen. Psal. xxxv.**

**A**lthough full many puels sal vpon the  
rightwylse/ yet the lord be delyuereth them  
from the all. He kepeth all their bones  
so that nat one of them be broken.

**B**ut every trouble shall make an ende of  
the vngodly/ & the haters of the rightwyl  
se shall be shakyn awaye. The lord shall  
loose & redeme the lyfe of his seruantes/  
neither shall they be destroyed whosoever  
comitte their selues to his faithful cure.

**The argument in to the .xxxv. Psal.**

**I**n this psalme Dauid standynge fast in his  
innocēcy / lokyng surely for vengeance to be ta  
ken vpo Saule & his flaterers/ abyding for gods  
des helpe / despyeth the punishmente of Saule  
with his flaterers / and helthe for himselfe : but  
these two thynges despyeth he natte : but for the  
good wyll of god for his glorie and prayse.

**I**udica dñe nocen. **W**orde set agais  
t my aduersaries/ smyte downe them  
that syght agaisst me. Take anon vnto  
the/ helde & buckler / and ryse vp spedely  
to helpe me. Set oute thy spere/ & come  
forth to mete my persuers / close them in  
& say thou vnto my soule/ I am thi helth  
Let them be confounded with shame and  
ignominy/ that seke my soule / let the be  
constrayned to tourne their backes / let  
them bere opprobry & thike me any puel.  
Let the be lyke dust before the wynde / &  
the angels of the lord shakynge them to  
nought.



The .xxxv. psalme.

nought. Let their wayes be beset with  
darknesses & slpybery / and thangell of the  
lorde persuyng the. For they haue pre-  
pared their pytfall and their nette for me  
without cause / without cause also haue  
they reuyled and slaundred my soule.

Let his iniuste veratyon fall vpon hys  
owne necke vnwares / let him be hampred  
in his owne nette which he hath hyd / let  
him fall into his owne mischef. But my  
soule mighte ioye in the lorde / & be glad  
of his helpe. All my inward partes shal  
say / lorde / who is lyke the ? which deli-  
uerest the weake afflict fro his stronger /  
and the sely vaxed from the thefe.

There arose vyolent wytnesses / & asked  
me thynges whiche I neuer thought.

They aequyted me euyll for good / leuig  
my soule all alone without any helpe.

I my selfe (whyles they were blamewor-  
thy) clothed me with sacke / & scourged  
my soule with fastinge / and gaue myself  
hole to prayer for them. I behaued my  
selfe to them / as though euery one of the  
had ben my neighbour & myne owne bro-  
ther / I went hence vnto y<sup>e</sup> grounde mour-  
nige all i blacke / as one y<sup>e</sup> had buryed his  
But they (whiles I thus febled (moder-  
myselfe) reioysed / & were gathered togy-  
ther / there came w<sup>th</sup> them the moste vplest  
abiectes

The .xxxv. Psalm.

abiectes to scozne me / whom I loked no  
thyng / for they rente my fame / & ceased  
flaterynge parasytes all thyng (nat.  
derydig / gnasted vpon me w<sup>th</sup> thet tethes.  
Horde how longe wylt thou se me thus  
entreted? restore my soule / from these pe  
rilous & sedicious men / delpuer my lyfe  
from these lyons. I shall magnifye the  
with prayse in the great cōgregation / a  
monge the myghty people shall I prayse  
Let nat my false enemyes reioyse (the.  
vpon me / let nat my haters wike of eche  
other in to my decept without any cause.  
Hor they speke nothyng peasably / and  
agaist y<sup>e</sup> meke spited of therth they paint  
their coloured deceptes. They wretched  
their mouthes agaynst me / sayeng / nye /  
nye vpon hi / our eyes haue sene the thige  
for which we longed. O thou hast sene  
(lorde) ceasse thou / lorde / no lenger / be  
nat farre absent. Aryse / awake / for my  
defence in iugemēt / to affyrme my cause /  
my god and my lorde. O yue sentence  
wyth me for thy ryghtwysnes sake / lor  
de / my god / lest they reioyse vpon me.  
Let them nat saye amonge their selues  
nye vpon him / we haue our pleasure / let  
thē nat say we haue deuoured & conuict  
Let them be shamed & also confou<sup>nd</sup> (him.  
ded togyther / that thus reioyse vpon my  
trou<sup>ers</sup>

Dixit iniustus. Psal. xxxvi.

trouble/let the be clothed w<sup>th</sup> shame & igno-  
minye & thus swell against me. Let the  
be glad & reioyse & fauour my ryghtwis-  
nes/ & make the to say/ & lord might euer  
be magnified/whom it hath thus pleased  
to set his seruāt at rest. And my tonge  
also shall speke of thy rightwisnes / day-  
ly shewynge forth thy prayse.

The argument in to the .xxxvi. Psal.

**I**n this psal. Dauid cōsidereth meruelously  
the plētuousse goodnes of god poured out into all  
thinges of the which consyderation the more he  
resteth the more he merueleth of the forwardnes  
of the vngodly which although it be neu<sup>er</sup> so gret  
yet god mitteth nat his goodnes frō the/also he  
syngeth how that the chosen pcciez his goodnes  
by a more blessed & especiall way thā any other.  
The tytyle. The songe of Da. the lordes seruāt.

**D**ixit iniustus. The vngodlynnes of  
the synfull man ysuadeth me in my  
hert/ & there is in him no feare of god.

For he standeth i his own conceyte/whi-  
les his worthyniquite groweth into his  
extreme hatred. What soeuer he speketh  
it is wyckednes & deceyte / he refuseth to  
be taught because he wolde nat do well.  
As he lyeth in his bedde he studieth and  
inuenteth myschefe / wherevpon he sette  
him selfe in to a waye nat good/ and es-  
cheweth nothyng that yuell is.

Oh lord/euē by vnto the heuē's stretch  
thy



**Noli emulari. Psal. xxxviii.**

thy goodnesse/ ye/ and by to the cloudes  
recheth thy faithfulnessse. Thy ryght  
wisenesse is higher than the highest hyl-  
les/ thy iugement; as full depe & botōles  
lorde/ thou sauest man and best.

Howe excedyng/ clere & noble (oh god) is  
thy mercy/ how precious also are they whi  
che cōmyt thē to thy faithfull cure/ as vn  
to the shadowe of thy wynges.

They shalbe satisfied with the plētuous  
treasure of thy house/ & thou shalt gve  
thē drinke of thy delycious & plesāt flood.  
For with the is the very well of lyfe / &  
we endued with thy lyght/ shall se at the  
last the very lyght. Stretch thy mercy  
to them that knowe the/ & thy rightwise  
nesse to the byright in herte.

Let nat the prounde men fall vpon me /  
neyther lette the vngodly moue me.

There shall fall the workers of iniquite  
they shalbe cast out/ & may nowher abide

**The argument in to the. xxxviii. Ps.**

**L**et nat the prosperite of yuell men moue the  
good (sayth Dauid here) & that all thynges shal  
well hapen to the fearers of god / & to them that  
lyue of rightwisnes / & that these shalbe blessed  
in tyme to come whā the vngodly (howe so euer  
they appere to flovysh here for a tyme) shalbe  
cut away and vtterly destroyed.

**N**oli emulari. Erete nat thy selfe  
with these curled harmful me/ ney  
ther

The .xxxvii. psalme.

ther enuy angrely these workers of wic-  
Ho: even lyke grasse anon shal (kednes  
they be cut downe / & lyke the grene fecs  
the bente of the floure shal they wyther  
But cleue thou to the lorde and (away.  
study to do good / & thou shalt inhabite  
the lande / lede thy lyfe in good faithful-  
Thou shalt delyte in the lorde / (nesse.  
for it is he that shal gyue the what so e-  
uer thy hert despyeth. What so euer thi-  
ge thou takest in hãde committe the for-  
theraunce thereof to the lorde / truste in  
him and he shall brynge all thynges to  
good passe. He shall lede forth openly  
thy ryghtwysnes even lyke the lyght / &  
thy ryght luynges shall he make to shyne  
lyke the myddaye. Suffre / be still / and  
let the lorde worke / abyde his pleasure /  
be nat angry with hi that prosper in his  
way / which is the man that is gyuen to  
Refrayne thy selfe from wrath (deceyte.  
let thy angre be blowen ouer / be nat mo-  
ued to reuenge. Ho: who so euer ar har-  
mefull and cursed shalbe cut away / But  
they that abyde the lordes pleasure shall  
inherite the lande. It shal nat be longe  
but the vngodly shalbe clene gone / thou  
shalt consyder his place / but he shall no  
where apere. Meke sprited with paciēt  
suffrers shall inherite the lande / and they  
shall

The .xxxvii. psalme.

Shall haue pleasure in moche prosperite.  
And for this cause the vngodly shall haue indignation at the rightwylse / & shall geynne vpon him with his teth.

But the lord shall laugh him to scozne because he seith his daye of iugemēt at y

The vngodly shall drawe out (hande. their swerdes / they shall bende their bowes to smyte downe the poore carefull as flycte / and to sleie the right creders in the

But their swerdes shall smyte thoway. rowe their owne hertes / and their bowes shall be broken. That lytell is better whiche the rightwylse mā hath / than the manyfolde riches of the gloriouse vngodly.

For the strength of the vngodly shall be broke: but the lord susteyneth the right

The lord approueth the dayes of wise. the partyte faithfull / and their heritage shall be perpetuall. In tyme of aduersyte they shall nat be shamed / in tyme of hunger they shall be well satisfied.

Whan the vngodly shall perissh / and the enemyes of y lord beying in fatte pasture at their highest / than shall they vanishe awaye lyke smoke. The vngodly shall borrowe & blowe to gyther other mennes goodes & neuer repay / but the rightwylse shall do mercy & gyue forth graciously.

And they that do good to the rightwylse shall



The .xxviii. psalme.

Shall inheryt the lande/ and they that do  
euyl shalbe cutte away. For of the lord  
the steppes of this man are dyrected/ & he  
fauozerh all thengs that he take in hāde.  
Whan he shall fall he shall nat be hurte /  
for the lord putteth vnder his hande.

Truly I haue ben yonge and olde/ and  
yet sawe I neuer the ryghtwylse forsa-  
ken/ or his seede beggynge their breed.  
But dayly he doth mercy & lendeth / and  
his seede is in a blessed increase.

Eschewe euyl & do good / & thou shalt  
abide for euer. For y<sup>e</sup> lord loueth that  
y<sup>e</sup> is done rightly & in good order/ neither  
forsaketh her his saintes/ but they shalbe  
layd vp for euer/ whan the seed of the vn-  
godly shalbe cut of. The rightwylse shall  
inheryt the lande/ & shall dwell vpon it for  
euer. My seede shall euer be in y<sup>e</sup> mouth (euer  
of the rightwylse / and his tonge shall be  
occupied i that which god iudgeth good.

The lawe of his god is in his herte / the  
steppes of his fete they shall nat slide.

The vngodly beholdeth the rightwylse /  
and seketh occasyon to sleve hym.

But the Lord wyll natte leaue hym to  
his hande / neyther shall he repute hym  
vngodlye / all thowhe he be so iudged  
of the wicked. Abide the lord and ob-  
serue hys waye / and he shall exalte the  
to

Domine ne the .ii. Psal. xxxviii.  
to his heritage/whan thou shalt se the di-  
struction of the vngodly. I se this stur-  
dy & fearfull vngodly rotynge & dilatynge  
himselfe/lyke a tree neuer remoued from  
his naturall fyrst soyle/ freshly spredynge  
his branches. And anon he banished  
away/ & lo/ he nowhere apered/ I sought  
him but he was nat founde. Take good  
hede vpon the innocēt/ & marke well him  
that seeketh the right/ for suche a man at  
the last shall enioye that pleasant rest.

But these synfull mē shall be destroyed all  
together/at y last the vngodly shall be cut a-  
way. Helth shall come vnto the righte way.  
wise men feare the lord/he is their strength  
in tyme of tribulation. The lord for a  
suretie wyl helpe theym / & wyl deliuer  
them from the vngodly/and he wyl saue  
them because they haue trusted in hym.

The argument in to the xxxviii. Psal.

Dauid here cast into a greuous disease desy-  
reth god to take of his hande / although he be  
worthy to suffre it/ he complayneth here increas-  
ingly of the intollerable payne/of the forsaking  
of his frendes & of the crueltie of his aduersaries  
and at last desyreth goddes helpe/ to whō he be-  
take him selfe. The title of the Psal. The son-  
ge of Dauid for his remembraunce.

Domine ne. Banishe me nat (lorde)  
of indignacion / neither chasten me  
in thy wrathe. For thy arrowes are sore  
Impten

smyten into me / and the disease whiche  
 thou haste caste vppon me / p[re]sseth me  
 downe soze. There is no helth i my fle-  
 she for thy wrath / there is no reste in my  
 bones for my synnes. For my synnes  
 haue p[re]ssed downe my bedlyke an hea-  
 vy burden / they are heuyer than I may  
 My old p[re]u[er] sozes festered w[ith]in (beare-  
 and nowe at they broken forth / for my  
 owne folyshenes. I am dep[re]ssed and  
 soze broken / I walke in cōtynuall moue  
 For a soule botche occupieth all (nyng-  
 my thyghes / so that there is no helth in  
 my fleche. I am feble / and soze broken /  
 I gnasted with my tethe for sorow of my  
 Forde all my despyres at before & (here.  
 & my sorowfully syghes are nat vnkno-  
 wen vnto the. My herte trebleth & pan-  
 teth for sorowe / my strength fayleth me  
 and euen & very syght of myn eyes ceasse  
 from their offyce. My frendes and my fe-  
 lowes stode agaynst my wounde / and my  
 nyghe kynnesfolke stode all a farte.  
 In the meane seasō they that sought my  
 soule made snares for me / and they that  
 hunted for my faute spoke decept / whis-  
 perunge to deceyue me continually.  
 But I / as it had ben one desse / herde no-  
 thyng at all / and as a domme man ope-  
 ned nat ones my mouth. I was as one  
 that



The .xxxviii. Psalme.

that herde nat/ and as one that had nat a  
worde in his mouthe to answer for him  
Ho: the/ lorde/ do I abyde/ thou ( selfe  
halt answer for me / lorde my god.

Ho: I sayd with my selfe / these men pa  
rauenture wyl reioyse vpon me / and as  
sone as my sote begine to styde / they shal  
ronne vpon me. Ho: I am but an hal  
tyngge ceeple/ redy euer to fall/ my sorowe  
neuer goeth fro me. Ho: I confesse my  
vngodlynes / I sorowe for my synnes.

But in the meane season my enemyes ly  
ue and were stronge / euen they whiche  
persue me falsly are encreased in power.  
Whiche requite me euyl for good and at  
agaist me / because I sought studiously  
to profyt them. Forsake me nat/ lorde /  
be nat ferre fro me / my god. Spede þ  
to helpe me / lorde/ my sayunge helth.

The argumēt in to the .xxxix. Psal.

¶ Here Dauid nat with sadynge he was vexed  
with full bytter and greuous diseases/ yet he re  
frayned his tonge/ lest in complaynyng he might  
haue spoken some inconuenient wordes; name  
ly his aduersaries hearynge him / but to god he  
complayned of those thynges whiche he/ suffred  
of the mortnes of al his lyfe/ and despyed of god  
delyueraunce of his disease whiche he knowles  
ged to haue suffred for his synne and that wor  
thely. The tyle of the Psal. The songe of Da  
uid committed vnto Jeduthun the chefe chāter  
among the sigers of a certayn ordre/ i their quere

Dixit

**D**ixit custodiam. I thought w<sup>th</sup> my  
 selfe sayeng / I shal so kepe my self  
 that I wyll nat offende with my tonge.  
 But that I wold be mofeld fo<sup>r</sup> spekyng  
 my aduersary beyng present. By the re  
 son of longe sylvence I was made so dom  
 me / that I might nat speke of any thyng  
 were it neuer so good / but i<sup>n</sup> y<sup>e</sup> meane sea  
 son my sorowe freted me inwardly.

My herte brent within me lyke fyre / whe  
 les I mused with my self / breakyng to  
 no man my mynde. But at last I losed  
 my tonge / and I brake forth in to these  
 Sewe me / lord I besech the / (wordes.  
 what myne ende shall be o<sup>r</sup> what shall be  
 the measure of my lyfe / let me knowe / I  
 beseeche the / howe shorte is my tyme.

No / as fo<sup>r</sup> my dayes they ar but an had  
 full / ye / they are nothyng to the / what  
 sayd I? ye every man / stande he neuer so  
 faste is but vanite and nought. Selah.  
 What is he? ye / every man walketh lyke  
 a shadowe / it is but vanite & nothig what  
 so euer mortal me cnforse. They heape  
 together riches / but they knowe nat fo<sup>r</sup>  
 whom they gather the. And nowe / my  
 lord / wherfore do I tary? in y<sup>e</sup> verily my  
 hope is layd bp. Wherfore delyver thou  
 me from all my synne / & set me nat fo<sup>r</sup>th  
 fo<sup>r</sup> a laughyng stoke before y<sup>e</sup> wiked ma.

Expectans expectaui Psal. xl.

**I** helde my pease; & opened nat ones my  
mouth/ for thou madest me thus to do.

**Take** awaye therfore thy plague/ for thy  
stroke haue hath almost made an ende of  
surely whyles thou in chastening (me.  
any man for his synne / doest but chide  
him onely / anon thou consumest him.

**So** that what so euer thyng is pleasant  
in him / anon it perissheth/ as a mought  
even cloth/ what sayd I? verily euerý mā  
is but vanyte & nothyng worth. Selah.

**Forde** / here my prayer / gyue care vnto  
my cryenge / ceasse nat whyles I wepe /  
for I gyuen vnto the / am here but away  
saryng stranger/ as were all my fathers.

**Spare** me that I might bzerhe a lyttell  
before I ceasse & go oute of this worlde.

**The argument in to the .xl. Psal.**

**I**n this psalme Dauid glozieth of his deli-  
uerance thowwe the helpe of god from a greate  
peryll: he merueleth of the infynite mercy of god  
towards them that feare him / for which thyng  
(seyng that he despyeth no sacrifice: but curn  
nā himself) he yeldeth hyselſe to him/ magnifyng  
his rightwysnesse & mercy: he toucheth that his  
synnes were cause of his peryll: and at the laste  
he prayeth god to cast downe his enemyes / and  
to make glad good men with his gentilnes.

**E**xpectans expectaui. Whyles I abo-  
de / I tarped for the lorde / & he bo-  
wed downe his eare to me and herde my  
cryenge.



The .xl. Psalm.

erience. He led me out of the tough elp  
and muddy pitte/ the water arisyng round  
about me / he set my fete vpon the stone/  
and gaue quicke speede to my steppes.

And he put in to my mouth a newe sōge  
to praise therewith our god.

Which thyng many perceyue to be wor-  
shippe to the lord / began also lyke wise  
to trust in him. Blessed is that mā that  
setteyth the lord before him for his hope/  
& hath no respecte to the proude men ele-  
uynge to vaine lyes (the truth forsaken)

Many thynges hast thou done (lord my  
god) thy noble dedes and depe counsels  
as cōcernynge vs / no man maye compre-  
hende / no man maye shewe ne expresse  
them / neyther maye they be nombred.

Thou delystedest neyther in sacrifice nor  
in oblation/ but hast opened my right ea-  
res to here the/ neyther brente sacrifice/  
nor yet any flayn beest hast thou desired.

And than I sayd/ lo/ I my selfe am here  
presente/ of me it is wrytten in the booke  
of the lawe. It hath lyked me well to do  
thy wyl/ my god/ thy lawe is set faste w<sup>e</sup>  
in me in my very herte. I shall preache  
thy rightwysnes in the full cōgregation  
lo/ I haue nat holden my mouth as thou  
(lord) well knowest. In no maner wise  
haue I hid thy rightwisnesse within me/  
but

The .xl. psalme.

but thy faithfulness & thy sauyng will  
haue I spede. I haue nat cessed to shew  
forth thy mercy & thy trouthe/ in the full  
congregation. Neither thou /lorde/ also  
hast holdē thy gratyouse mercyes fro me  
thy gentyll saueur & thy trouthe p̄serue  
me perpetually. For I was ouerwhel-  
med with innumerable troubles/ my syn-  
nes combzed me so/ that I myght nat se  
thē all/ they were farre mo thā the heetes  
of my heed/ for the which thige my herte  
fay led me. Yet it please the /lorde/ to de-  
lyuer me/ lorde haste the to helpe me.

Yet them be confounded that laye awayt  
for my lyfe to quench it / let thē be borne  
backward with open shame & ignominye  
as many as stude to do me harme.

Yet them be destroyed bicause they haue  
ben about to shame me/ euen they whych  
sayde by me fyghe/ fyghe/ vpon me.

But let them reioyse in the / who so euer  
seke the & loueth the helthe whiche thou  
bringest/ let these men haue cuer in their  
mouth/ magnified & extolled be the lorde.

I was in adlyction & pouertye / but the  
lorde lokyd to me / thou arte my helpe &  
my delyuerer/ my god/ & shalte nat tary.

The argument in to the .xli. psal.

In this psalme Dauid remēbreth a certayne  
disease in himself / in which whan he laboured /  
his

Beatus qui intelligit. Psal. xli.

his enemyes reioyced greatly / thyngyng him to  
be outquenched thorow the paine of his discaise  
his frendes forsoke him: but god holpe him / and  
euermore helpeth: wherof he affermeth / that mā  
to be happye / which knoweth the displeasure of  
god towarde him.

**B**eatus q̄ intelligit. Blessed is that  
man which vnderstandeth the very  
thyng / as cōcernyng the sycke man in tyme  
of aduersyte / & lord shall deliuer him.  
The lord shall kepe him / he shall restore  
him to helth / he shall enioye prosperous  
thynges vpon the erthe / for thou shalt  
not leaue him to his enemyes pleasures.  
The lord shall strengthen him lyenge vpon  
his sycke bed / thou shalt so bring  
it to passe & he shall change all his bed.  
I verily sayd / lord / haue mercy vpon me  
heale my soule / for I am a sinner agaynst  
my enemyes spoke euill vpon me (the  
sayenge / whan shall he ones dye / & whan  
shall his name perishe? Whā any of the  
came in to see me / he spoke bayne lyes /  
he gathered mischef to himself in his heart  
and he goyng forth blowed it abrode.  
Also / all my haters whyspyred together  
agaynst me / and thought euill vpon me.  
Sayeng some greuous synne hath occupied  
this man / and this man thus lyenge  
so sycke shall neuermore rise.

¶



Quemadmodum desiderat. Psal. xlii.  
**W**e my frende in whom I trusted / whom  
I receyued to my table supplanted me.  
But lordc / haue mercede vpon me / & re-  
store me / and I shall rewarde these men.  
In this thinge I knewe þ thou sauorest  
me / that my enemye reioyse the nat vpon  
And in that I am hole / thou shalt (me.  
ones sustayne me / & set me before the for  
Praised be the lordc god of Isra- (euer.  
hell from worlde to worlde. Amen amē.

The argument in to the. xlii. psal.  
**I**n this psal. it is declared / howe that tho-  
rowe the coniuratyon of Absalon / Dauid was  
holden from the holy congregation & feste of the  
lordc : and howe he beyngc dysquieted with the  
synfull reporte of the vngodly (which spoke euil  
of his godly worship / wher vnto he was gyuen)  
sorrowed: shewynge his mynde with an earnest  
cōplaynte before the lordc. The tytle of the. ps.  
An instruction or lesson shewed to the chyldre of  
choze / and commytted of Dauid to the chiefe  
chaunter to be songe in the temple.

**Q**uemadmodū desi. Euen as the cha-  
sed harte thirsteth / gappnge for the  
fresch water / so do my soule thirst & gape  
for god. My soule thirsteth for god / ye/  
for the lyfynge god / whan shall I ones  
come to se þ face of god? I lycked in my  
teares in stede of meate / day and nyght /  
whyles it was said vnto me dayly / where  
is thy god? All the heuynes of my mide  
3

The .xlii. psalme.

I potred forth / as sone as I remembred  
that I shulde lide vnto the house of god  
such a ioyfull multitude / praylinge and  
halowinge the fest day. Wherfore than  
arte thou so deiecte & so heuye / my soule /  
trust in god / for yet shall I magnifye hi /  
for the sauyng helpe whiche he gyueth  
me of his fauour. My god / my soule is  
deiecte in my selue / bicause I remembred  
the in the lande beyende Iordane / in the  
hylls of Hermon / & at the lytell hyll of  
One greuous sorowe brisgeth (Myzaar.  
in another / for thy water courses soun-  
dyng so ferfully / all thy flodes & stormes  
fell vpon me. By daye / lord / thou ga-  
uest me to enioye thy mercy / & by nyght  
thou madest me to synge & to prais to the  
lyuinge god. I sayd to god / thou art my  
rocke of stone / wherfore for gettest me ?  
wherfore go I mourninge so sorowfully  
my aduersary oppressing me ?  
Euen my very bones are cutte in sonder  
whyles they caste in to my teth this gre-  
uous opprobry / sayenge dayly / where is  
thy god ? Wherfore art thou so sorowful  
ly deiecte / my soule / and so sore troubled  
in me ? trust in god / for yet shall I magni-  
fy him for his helpe / wherwith he shall  
make glad my face / and declare himsele  
to be my god.

The

Judica me deus. Psal. xlii.

The argument into the .xlii. Psal.

**H**ere it is desired / that Absalon might be deliuered from the company of the coniuers that Dauid might more quietly & worthily speke the prayse of god in the holy congregatyon.

**J**udica me deus. Gue sentence for me (god) defende my cause from the vngodly folke / frome the deceptfull and wycked man deliuer me. For thou arte my god & my strength / wherfore hast thou put me away / wherfore go I thus mournyng / my enemy oppressing me?

Make thy lyght & thy faithfulness to shyne vpon me / let these thinges lede me vnto thy holy byll / & let them lede me vnto thy tabernacles. That I might ones come to the altare of god / euen the god of gladnes & the authoz of my ioye / to prayse & magnify the with harpe / god / my god. Wherfore art thou deiecte / my soule / and thus troubled in me? trust in god / for yet wyll I magnifye him / for the helpe wherwith he hath made gladde my face / and shewed himselfe to be my god.

The argument into the .xliii. Psal.

**I**n this Psal. it is complayned of the cruell punishmēt which Israel suffered for the name of god & for their true worshippe / & that (this notwithstanding / yet god wolde nat be with them in present myracles as he was wote to be with their fathers. The tytle is all one with the .xlii. Ps.

Deus



**D**eus auribus. Oh god / we haue  
herde with oure eares / our fathers  
also tolde vs what heuēly woꝝkes thou  
hast done in their time befoze our dayes.  
Thou didest cast out with thy hande the  
gentyls from their seattes / & plantedest  
our fathers i their place / thou dydest scue  
ge that people & madest our fathers to en  
hoꝝ they chalenged nat noꝝ pol (crease.  
fessed that lande by swerde / neither their  
owne power saued them / but it was thy  
right hande / thozowe thy power and fa  
uour bycause thou louedest them.  
Thou thy selfe / oh god / arte my gouer  
nor / which gyuest helth vnto Iacob.  
Thozowe the dyd we dꝛiue out our ene  
myes / we armed withe thy name / trode  
them downe whiche rose agaynst vs.  
Hoꝝ I neither trusted to mi bow / nethee  
yet my swerd saued me. But it was thou  
that kepest vs from our enemyes / & thou  
shamedest & confoundest our hatefull per  
We loued god daily / & magnified (sucrs.  
thy name with perpetuall prayse. Selah  
But yet nowe ꝑ hast repelled vs / & haste  
shamed vs / neither wilt thou go forth w  
our host together with vs in battayle.  
Thou madest vs to turne our backes to  
our aduersaries / & they whiche odyously  
persued vs / toke their pꝛoye vpon vs.

Thou

The .xliii. Psalm.

Thou gauest vs in to their mouthes /  
like a flock of shepe / thou scarrest vs a-  
mong the gentyls. Thou soldest thy pe-  
ple for nought / so that in this change  
there arose no a bātage. Thou settest  
vs vp to be a reuylng stocke to our ney-  
bours / to be scozned & shamed of the that  
dwelt aboute vs. Thou settest vs vp  
for a iestyng stocke to the heythens / we  
were a cōmen iest amonge them / so that  
who so euer se vs / wagged their heddes  
All wayes is myne ignominy be at vs.  
fore myne eyes / & euen very shame made  
me to couer my face. Ye / & that for the  
reuplers / & chyders / and for my aduersa-  
ries so greedy vpon vengeaunce.

All this fell vpon vs / notwithstandinge  
yet do we nat forgette the / neither are we  
unfaithfull vnto the in couenaunte.

Our hert fled nat backwarde / neither our  
steppes swarued from thy pathes.

Thou haste dāpned vs in to the place of  
dragons / and hast ouerwhelmed vs with  
the shadowe of death. If we had forgottē  
our god / & had stretched out our handes  
vnto any strange god. Wolde nat God /  
thynke ye / haue espyed it ? for as moche  
as he knoweth euen the very secretes of  
the herte ? For thy sake as we claime day-  
ly / we are reputed as slaughtred shepe.

Awake

Exultavit cor. Psal. xlv.

**A**wake/wherefore sleepest (oh lord) arise  
vp/ wherefore forsakest vs for euer?  
Wherefore hydest thy face/ hauinge no re-  
specte to our affliction and oppression?  
Oure soule is depressed to the grounde/  
our hely cleueth to y<sup>e</sup> erth. Arise & helpe  
vs/ redeme & lose vs for thy mercies sake.

The argument in to the. xlv. Psal.

**I**n this psalme the sonnes of Choye prays  
kyng Salomon for his worthy beautie/ for the  
grace of his eloquence for his strength/ power/  
clerenesse/ & lyberalite/ bothe in him selfe and in  
his quene: and at last for his lucky issue. In all  
these thinges they figured Christ & his church/  
and both the power & felicitie of his kyngdom.  
The tyle. A louely songe full of lernyng made  
of the sones of Choye/ to be song of Salomon.

**E**xultavit cor meum. My heart thyn-  
keth & resteth of a good thyng/ my  
tonge shalbe of a kyng/ my tonge shal be  
lyke the penne of a persyre redy scribe.

Thou arte y<sup>e</sup> most beautifull of all mor-  
tall men/ hauing a marueylous grace in  
thy tonge/ bycause that god hath endow-  
wed the with perpetuall benefytes.

Oh most valyant knight/ gyde thy sweet  
de vpon thy syde/ by the whiche y<sup>e</sup> mayst  
declare thy glorious beautie.

Enter thou in happely with cleare wo-  
rthyp / for that y<sup>e</sup> excellest in faythfulnes/  
mekenes/ and rightwysnes / with these  
thynges



thinges shalt thou be endued / that thou  
 maist do noble actes with thy mercep-  
 lous power. Thy arrows are very sharpe /  
 they shall smyte the hartes of the kyn-  
 ges enemyes / the people shall fall vnder  
 The scate regall / Oh lord shall the  
 state for euer / for y<sup>e</sup> scripture of thy king  
 doine loueth equyte. Thou art the lo-  
 uer of rightwisnes and hater of vnrigh-  
 t / because that god whiche is thy god / hath  
 anoynted the with very oyle of gladnesse  
 which art promoted aboue thy felowes.  
 The playtes of all thy robes sauour of  
 muske and aumber / as thou comest forth  
 of thy white yuery palaces. Where the  
 daughters of kynges in their precious &  
 riche ornaments of thy gyfte make  
 the glad / & thy quene on thy ryght hand  
 also deckt in golde apparel. Here dought-  
 er & gyue hede / bowe downe thy eare / &  
 forget thy people and thy fathers house.  
 And the kyng shall be enamored of thy  
 beaute / for he is thy lord / to him shalt y<sup>e</sup>  
 do reuerence. Tyrus shall bring the pre-  
 sent / every ryche nacion shall honour y<sup>e</sup>  
 with gyftes. She shall sit nexte y<sup>e</sup> kyng  
 in his princely chamber all gloriously / her ap-  
 parcel shall be brydged w<sup>th</sup> golde. In clothe  
 of tyssue she is presented to the kyng / her  
 handmaydens folowynge her are brought  
 together

Deus noster re. Psal. xlv.

together also vnto the. They ar presented  
with toyne / & ar brought into the kynges  
Hoz the fathers / thou shalt ha- (palace.  
ne chyldren / whom þ shalt constitute to  
be these in all the erth. I shall remembre  
thy name thowout all þ worldes / wher  
fore the people shall magnifye þ for euer.

The argument into the. xlv. Psal.

**T**his Ps. sheweth with what trust & surenes  
holly men ar holde by goddes helpe i al maner of  
perels. The title. A songe of the sones of Choze  
vpō certain secret comitted of Da. to the chāter.

**D**eus noster re. God is for vs defē  
ce and strength / he is our most pre-  
sent helpe whā aduersyte thrust vs down  
Wherfor we shall nat feare although the  
erthe be moued frome her place / and the  
hylles compassed with the see al to make  
Let the waters of the see swell and rore  
and breke vp her bankes / lette the hygh  
hylles be bozne downe with her byolen-  
Yet shall the lytle ryuers of (ce. Selah.  
the swete floude refreshe the cyte of god /  
whiche is the mooste secretest holly place  
among the tabernacles of the most hygh  
God syteth in the myddes of this (est.  
holly place wherfore it shall natte be mo-  
ued / for god shall helpe it. swyfeld.  
The hethen flocked together sediciously  
and anone the kyngdomes were moued /  
be

Omnes gentes. Psal. xlvii.

he lyfted vp his voice & than men shalke  
The lord of hostes standeth on (away.  
our parte/the god of Jacob is our highe  
stronge towre. Selah. Come ye byther  
and beholde the noble actes of the lord/  
what wonderfull thyges he hath wrought  
in therth. He taketh away batayle cūyn  
vnto the farthest parte of therth/ he bre-  
keth their bowes/ he vnbedeth their spe-  
res/ & breneth their chariettes in y<sup>e</sup> fyre.  
Cease ye therfore & let me alone/ se that  
ye knowe me for god/ aboue all nations/  
and aboue all thynges in the erthe.

The lord of hostes standeth on our pte  
the god of Jacob is to vs an high strong  
ge towre. Selah.

The argument in to the. xlvii. Psal.

In this psal. the sonnes of Choz expresse the  
gloie of god to be spredde ouer all the worlde / &  
how that (christ exalted) the regyōs & the people  
were conuerted to god. The tytle. A songe of the  
sones of Choz comytted to the chāter to be songe

**O**mnēs gentes. All people clappe  
your handes for ioye/ make ye melo-  
dy to god with great tryumphe.

How high is the lord & greatly to be fea-  
red/ he is a ryzt gret kyng ouer all therth  
He subdueth y<sup>e</sup> people vnto vs / and the  
heithen he casteth vnder our fete.

He hath chosen vs for him selfe/ he hath  
chosen our herptage / even the beautie of

Jacob



Magnus Dominus. Psal. xlviii.

Jacob whom he loueth. **S**clah. **G**od is lyft vp with mirth and melody /  
and with the sounde of trompettes.

**S**ynge ye to god synge / synge ye to our  
kyng / synge. **H**o: god is the kyng of  
all the erthe / synge ye who so euer excels  
leth in wytte. **G**od reygnerh ouer the hee  
then / god sytteth in his holy seate regal.  
**T**he best and chiefe of the people / shal be  
ioyned to the god of Abraham.

**T**he comens also of the erth / shal ioyne  
them vnto god / for he is greatly exalted

**T**he argument in to the. xlviii. Psal.

**I**n this Psal. the sonnes of Thore synge the  
excedynge felicitye of the churche for the presenc  
defence of god / & that vnder the fygure of Jerusa  
lem. **T**he title. **T**he song of the sones of Thore.

**M**agnus Dominus. **G**reat is y lord  
and great prayse worthy / in the cy-  
tie of our god whiche is his holy byll.

**T**he mount Sion is a goodly beautifull  
place makynge gladde all the lande / vpon  
whose north syde is bylded the cytie of y  
noble kyng. **G**od is well knownen in his  
palace to be a defencefull castell for all his  
**H**o: lo / kynges cae together & passed for  
**T**hey se all this & were astoned / (by.  
they were astraped & drinen i to a sodayn  
**T**her they were amased / & feare (flight.  
toke them / euen suche sorowe as taketh

**A**

sodely

Audite hec omnes. *Psalm. xlix*  
Sodenly women greate with chyldre.  
Thou brakest all togither the myppes of  
the great see of Tharlys/ with the behe-  
ment tēpestes of the east wynde. As we  
haue herde / euen so haue we sene in very  
dede/i the cyte of ꝑ lord of host; our god /  
god hath stablyshed it for euer. Selah.  
We haue cōceyued i our mide thy mercy  
which syttest gloriously in thy holy tēple  
As thy name is sprede/ euē so wyde spre-  
deth thy prayse/ stretching vnto the far-  
thest partes of therth / what thyng so e-  
uer ꝑ doest/ it is rightwysnes. The hyll  
of Syon shal be glad / the cyties of Iuda  
shal reioyse/ for thy so gracious plesures  
Go ye about Syon & bewee it wel / tell ye  
her tour; . Cōsyder her wall; & loke how  
hyghe at her palac; / which shal be her me-  
moriell into the generation ꝑ foloweth.  
For here is god / ye our god ito eūlastig  
it is he ꝑ shal lede vs so lōg as we here ly  
The argumēt into the .xlix. *Ps.* (ue.

**T**his *Psalm* reponeth the madnes of coue-  
tousmen & bitreth their wretchednes: which here  
take their pleasure & felycite in richis/ afterwar-  
de to be perpetuall wretches in hell. The tytle  
is all one with the *Psalm* before.

**A**udite hec oēs. Here ye this thig al  
people/ listen vnto these thinges as  
many as lyue i this worlde. As wel ye ꝑ  
are

The .xlii. Psalm.

ar of the comē people as ye ʒ ar i dignite  
as wel ye ʒ ar riche as they that ar poze.  
My mouth shall speke wysedom & the me  
dytacyon of my hert shall shew ye the rize  
vnderstādig. I shall applie myn care vn  
to a parable/ my harpe reighted vnto me  
I shall expōūd my rydle. Wherfoze shuld  
I fere i tyme of aduersyte/whā my shew  
de wapt layets besege me rounde about.  
Which trust in their riches & ar magnify  
ed for their habōūdāt goodes. And yet  
no man be he neuer so hyghe in dignite  
may redeme his brother frō deth/no man  
pay to god the pryce of this redemption.  
It is wout doute / no small pryce / their  
lyues to be losed & free from deth to lyue  
To prolonge their lyues into euer(euer.  
lastyng)/ and neuer to se their graue.  
Surely they se both wise men dye/ shew  
de men & folyshes/ they dye all a lyke/and  
they leue to other men their riches  
They thought i their mynde their hous  
holdes to abyde for euer with their habi  
tacyons / they extolled theyr names in  
the erth. But man in his glystryng for  
tune shall nat abyde / he shall be lyke the  
bestes whiche dye downe ryght.  
This same their owne iucnyon is their  
very owne folyshnes/ and yet their poste  
rite gredily folowe their wayes. Selah.

¶.ii.

Like



The .xlix. psalme.

Lyke shepe shall they be caste in to their  
graues / death shall be their shepberde / the  
lyght ones sponge / ryghtwysmen shall  
be their lordes / their beaute shall fade a-  
waye / hell shall be their hospytall.

But god shall lede backe my soule from  
hell / for he hath taken me vp to defende  
me. Selah. Heare thou nothyng whan  
thou seest a man made riche / & haue encre-  
sed greatly the gloriouse dygnitye of his  
Hoz he shall nat heare all away (house.  
with hi whan he dye / neyther shall digni-  
tye his companyon go downe with him.  
Hoz his soule shall haue her heuen here  
by lyfe / me shall prayse the whyles thou  
settest forth and magnifyest thy selfe.

These men shall folowe the natyon of  
their fathers / that is / they shall neuer se  
that man to whom happeneth (lyght.  
prosperouse fortune and nat vnderstan-  
dyng / the gyuer thereof / shall be lyke a  
beest in his departyng.

The argument in to the. l. psal.

In this psalme Asaph declareth howe migh-  
tely god wolde call vnto him / all natyons of the  
worlde by the gospell / delyueryng by his migh-  
tye power his chosen : also howe that he wolde  
than requyre of his / rather saythe & knowlege /  
and declaringe of his goodnesse / than sacrificies  
or workes / and howe greuously he wyll curse &  
entreat them that boiste the of his relygion with  
out

Deus deorum. Psal. l.

out the pure study of his true worship. The title of the psalme. The song of Asaph.

**D**eus deorum. The mightye god & lord shall make a crye / and call vnto him all that inhabyte the erthe / frome the east to the west. God shall set oute a lampe from Syon / whiche is his mooste goodly oznamente and beautye.

Our god shall come & shall nat tary / fyer shall brenne befoze him / roade about him shall there be a vehement whyllwinde.

He shall call the heuens aboue / and the erth also / that he might delpyer his people in iugement. Gather ye togyther my sayntes / which stycke to my promyse befoze their owne dedes. And ye heuens shewe forth his mercy wherwith he maketh men rightwyle / for god / he is iuge.

Here (my people) & I shall spee (Selah. ke / I scabell here thou) and I shall promyse the / that I am god / ye / and that I am euē thy god. I wyll nat reprove the for my suffrynge or omittynge thy sacrifices / neither wyl I loke for thy beaute sacrifices. I wyll nat / neither nedeth it me to make frō thy house any ore / either from thy folde any gates. For all the wylde beestes of forestes are myne / the wylde beestes that fede in a thousand bylles also are myne. I chalenge for me all  
the

The .i. Psalme.

the soules in the hylls all y lyue in the  
feldes at myne. **U**f I shall hunger I wyl  
nat tell the therof / whan the roude wol  
be all about is myne / & what so euer is  
cōteyned therein. **T**hynkest thou that I  
wyl eat hese / and drinke gores blode?  
**U**f thou wylte gyue god a sacrifice / gy-  
ue him his prayse and honour / and thus  
paye thy promyse to the most highest .  
**A**s to call vpon me in tyme of tribula-  
tion / & I shall defende the / and thus shalt  
thou honour me. **F**or vnto the vngodly  
man god sayd / wherfore pratest thou of  
my ceremonies / & bablest with thy mou-  
the of mye promyse . **W**han thou hatest  
my disciplyne correctynge thy lyfe / and  
throwest awaye my wordes. **U**f thou es-  
pyest any these / anon thou rōnest to hi /  
and couplest thy selfe with adulterers.  
**T**hou hast gyuen thy mouth to euill / &  
thy tonge craftely paynteth disceytes.  
**T**hou syttest & spekest against thyn owne  
brother / sclanderously and iniustly thou  
berest thyn owne mothers sonne.  
**T**hese thynges thou doest & yet I differ  
my punishmente / thou imaginest me to  
be but a nother man lyke vnto the / but  
I shall reason with the / & set fote to fote  
agaynst the. **T**his thinge consyder / and  
knowe / I praye / ye that forget god / lest  
he

he pl  
rescu  
prais  
way

**C**  
know  
mā de  
rowe  
ned / &  
sytteth  
this  
chaute  
with  
saba

**M**  
thy g  
And  
fro m  
my b  
nes d  
euer l  
the o  
fende  
iust  
pure /  
was  
conce  
thou  
my in  
whic



Miserere mei deus psal. li.  
plucke you by the sleue / & no man may  
rescu & help you. He þ sanctifyeth me w  
raise honoureth me & to him þ goth þ rise  
day shall I gyue godly sauyng helth.

The argument into the .li. psal.

This psal. is a prayer of a man vnfaynedly  
knowlegige his sines: in which prayer the good  
nā despyeth to haue the good spirite of god: tho  
owe which spirite all euyl cōcupiscēce is refray  
ed / & rightwyle makige is sought / in which cō  
steth trewe forgyuenesse of sine. The tytle of  
his psal. The sōge of Dauid cōmitted to the  
chaunter: aft that the prophet Nathan had ben  
with him / for that adultery cōmitted with Bar-  
saba Wries wyfe Bede thistoric. ii. Regum. xii.

**M**iserere mei. Haue mercy vpon me  
/ god / for thy gentylnes sake / for  
thy great mercyes sake / wpe away my  
And yet agayn wasch me more synnes.  
fro my wickednes / & make me cleane fro  
my vngodlynes. For my greuous syn-  
nes do I knowlege / & my vngodlynes is  
euer before myn eyes. Against þ / against  
the onely haue I sined / & that þ sore of-  
fendeth the haue I done / wherfore very  
iust shalt thou be knowē in thy wordes &  
pure / whan it shalbe iuged of the. Ho / I  
was sacroned in wicke dres / & my moder  
conceyued me polluted w sinne. But lo  
thou woldest trouth to occupye & rule in  
my inward part / þ shewedest me wisdom  
which þ woldest to syt in þ secret of my  
berte.

Sprinkle me with hyssope and so shall I  
be cleare / thou shalt washe me / and thou  
shalt I be whiter than snowe.

Poure vpon me ioye & gladnes / make  
my bones to reioyse whiche I haue smit.  
Turne thy face fro my synnes / and (ten.  
wype away all my wykednes. A pure  
herte create in me / oh lord / & a stedfast  
right spirite make a newe within me.

Cast me nat away / and thy holy ghoſte  
take nat fro me. Make me agayn to re-  
ioyse whyles I bringest me thy sauynge  
helth / and let thy chiefe gouernynge free  
spirite strengthen & lede me. I shall in-  
struete cursed and shrewde men in thy way  
and vngodly men shalbe couerted vnto I  
Delyuer me from the synne of murthre  
oh god / oh god my sauour / & my tonge  
shall tryumphe vpon thy mercy wherewith  
thou makest me ryghtwysse. Horde open  
thou my lippes / and than my mouthe  
shall shewe forth thy prayse. For as for  
sacrifyces thou delystest nat in the / or els  
I had offred them / & as for burnt sacrify-  
ces thou regardest them nat.

Acceptable sacrifyces to god is a broke  
spirite / a contrite and a deiected hert thou  
shalt nat dispise (oh god). Deale gently  
of thy fauorable beneuolence with Ston  
let the walles of Hierusalem be edified.

Thou

Quid gloriaris. Psal. lii.

Thou shalt thou deelyte in very sacrifices in the right bzent sacrifice / & in y oblation of rightwisenesse: thou shalt they laye vpon thy altare the very oren.

The argument in to the .lii. psal.

In this psalme Dauid remembreth the puerse mynde & study of Doeg. The tytle. An instruction of Dauid whan Doeg Idumeus came to Haile & tolde hym / saying that Dauid was come to the house of Achimelec.

Quid gloriaris. Wherefore gloriest & auancest thy selfe of thy synne / oh y mighty malicious man? y mercy of god standeth forth offered to euery mā at all tyme. Thy tonge is occupied in mischief (mischief). thou dost deceyt euyn as a newe set raser. Thou louest rather to hurte than to do good / to lye thā to speke y y right is. Se. Thou delitest to speke what soeuer (lab) bring vpon mischief & murther / & to exercise thy tonge in deceyte. Wherefore god shall breke y all to peces / he shall bitterly destroy the / he shall scrape the cleene out of thy tabernacle / & thy rote from the erthe of this lyfe shall he drawe vp. Scilah. This shall y rightwisemen se / & shall fere god / but this mā shall they laugh to scoz saying lo / the man whiche set nat (ne) god before him for his strength / but trusted in y multitude of his riches & strengthened him selfe with fraude & deceyte.

But



Dixit insipiens. Psal. liii.

But I abyde lyke a flouresinge olyue in  
the house of god/ trustinge in y<sup>e</sup> mercy of  
god into worldes/ & into worlde for ever.  
I shall magnify the euermore before thy  
sayntes/ for thou haste done these thynges / and I shall abyde thy pleasure/ for  
it is full gentle and fauorable.

This .liii. Psal. is all one w<sup>th</sup> the .xliii.

**D**ixit insipie<sup>re</sup>. The noughty folish  
men thinke in their hertes y<sup>e</sup> god is  
Shrewde & abhominable thinges (nat.  
for their wickednes do they / nowherc is  
there any that will do good. God loketh  
from heuen vpon the men / to see if there  
were any that knewe and regarded god.  
Are all together so swerued fro me? are  
they thus lost? is there no man y<sup>e</sup> wyl do  
good? nat one? Are all these workers of  
wickednes so far besydes the<sup>re</sup> self? se/ they  
deuour my people as one shulde swallow  
in brede/ they are holdē w<sup>th</sup> no fear of god.  
Wherfore they shall be ther amased & asto  
ned w<sup>th</sup> fere incōperable/ for god hath sha  
ken in sondre the bones of the besegers.  
Thou shalt dyspyle them & set nought bi  
them/ bicause that god hath repelled the.  
O / wolde god that the sauynge helthe  
which cometh from Syon might happē  
vpon Iscrabell/ that god wolde ones ma  
ke an ende of y<sup>e</sup> captiuyte of his people/ y<sup>e</sup>  
Jacob

Deus in nomine tuo. Psal. l. liii.

Jacob might be glad & Israhell might re

The argumēt into v. liiii. Psal. (iose.

**I**n this psalme Dauid syngeth his delyue-  
raunce from perell by the betrayng of the zephy-  
tes. The tytle of the Psal. Dauides instructi-  
on comitted to the chaunter to be songe & played  
at the organys/ after that the zephytes had co-  
men & told Saul sayeng/thikest thou that Da-  
uid is hyde amonge vs? Rede this story. i. re. xxii. xvi.

**D**eus in nomine tuo. Oh god/ saue  
me for thy names sake/ delyuer me  
by thy power. Oh god/ here my prayer  
lysten to the wordes of my mouth.

For strange men are rylen agaynst me/ &  
stronge tyrantes persue my soule; they  
haue nat god before their eyes. Selah.  
But lo/ god helpeth me/ the lord is pre-  
sent with the that sustayne my lyfe.

He shall acquyte euyl to my awayte-  
layers / for thy trouthes sake thou shalt  
trede them downe. I shall with good  
wyl make a sacrifice to that/ I shall ma-  
gnifye thy name / o lord for thou arte  
full gentle. For thou wylte delyuer me  
from all trouble / and myn eye shall see me  
pleasure vpon myn enemyes.

The argumēt in to the. lv. Psal.

**I**n this Psal. Dauid complayneth him self  
to be brought into the moste perelous straight  
that myght be/ and that of the most noughtiest /  
and deceptfull men/whom he reckened to be his  
chefe frendes.

Oh

Exaudi deus orationem. Psal. lv.

**O** God/ lyften vnto my prayer/ & hyde nat thy selfe fro my depe desyre.

Ope hede and answere me/ I lament in my prayer/ and I crye full loudc.

And that for the noyse of myne enemyes and veration of the wicked/ for they take myscheues counsell against me/ & odiously do they persue me. My herte mourneth/

soze troubled within me/ & cun the feare of deth falleth vpon me. Horrour & trembling fere assayled me/ yf they ouerwhel

And I thought/ wolde god I (med me. had wynges lyke a doue/ & than wolde I flye away to abyde sure somwhere.

No/ than wolde I flye farre hens/ I wolde dwell in some wyldernesse. Selah.

I wolde spede me to a voyde & to escape fro this blast/ whiche tereth vp by y rote and breaketh me so soze. Scatter them

lorde/ & make their tonges to vary/ for I se nothyng in the cyte but violēce & strife

These thynges rōne about their walles day & night/ within this cyte is ther wyc

kednesse & heynesse. Within her ar ther crafty fraudes / blurry & deceyte go neuer

out of her stretes. For nether was it my enemy that thus hamfully entreted me/

or els I myght haue borne hym/ neither was it one that openly hated me / y thus

dye oppresse me/ or els I coulde haue coueyed



The. lv. psalme.

neyed me fro him. But it was  $\Psi$ (oh mā)  
eupn myn owne felowe/my gyde/ & my fa  
To whom it was swete for me (my late.  
to breke my minde & to vtter my secrettes/  
we were cōuersaunte togyther eupn in  
the house of god. Yet deth be broughte  
in vpon them/ let them go to hell quicke:  
for mischef was in their conuentycles/ &  
euen in the hertes of them. I shal call v  
pon god/ and the lorde shal preserue me.  
Euenynge & mozynge & myddaye shal  
I pray/ & lyfte vp my voice & he shal here  
He shal redeme my soule from bas (me.  
tayle which is intended agast me/ & shal  
grue me prayse/ for very many shalbe w  
God shal here & shal scourge them (me.  
whose maiestie hath endured from the be  
gynynge. Selah. For they change nat  
them self / nor yet feare they god.

He hath layde handes vpon my frendes  
he hath brokē promyse which he made w  
Their mouthes are as softe as (them.  
butter / and in their herte nourishe they  
battayle: their wordes ar moze smothe &  
plesante than oyle / and yet are the same  
wordes as harde & as sharpe as dartes.

Cast thy carefull heupnes vpon  $\Psi$  lorde  
and he shal ease the: he shal nat suffre a  
rightwisman to slyde & to fall for euer.

Verily thou (god) shalt e thyuste downe  
the.e

Miserere mei. the seconde. Psal. lvi.  
these blodye & deceptfull men into their  
graues & tombes/all redy made for them  
they shall nat bringe their dayes to halfe  
their age/ but I shall truste in the.

The argument into the. lvi. Psal.

In this psalme. Dauid maketh mencion of  
the desyer of goddes helpe beyng in perell with  
Achis the philystene/ kynge of Gathi. The title  
of this Psal. The songe of Dauid comitted to  
the chaunter to be songe of a dome doue fleyng  
farre a waye: that is to saye/ of Dauid / whan  
the philystens had taken him in Gathis,

The storie is .i. Reg. xxi.

Miserere mei. Haue mercy vpon me  
oh god/ for man hath almost deuor-  
ed me/ with cōtynuall battayle he hath  
all to broken me. My dayly awayte lay-  
ers haue swallowed me vp / there are ma-  
ny surely that fight agaynst me/oh right  
hygh god. But whan feare brought me  
into a straynte/ I trusted in the.

I remembred the promyse of god with  
praysse and trusted in god/ wherfore I fea-  
red nat what so euer mortall man coulde  
do to me. What so euer I beganne they  
enuyed it daily/all their study was bente  
to do me a mischef / they were gathered  
togither and laide awayt for me/they ob-  
serued my fete / and gaped to catche my  
By their shrewdnes they trusted (soule.  
theym selfe to escape all daunger / but it

is

Miserere the thynde. Psal. lvi.

is god that throweth downe people.

Thou canste well tell howe ofte I haue fled / and as for my teares thou hast put them vp into thy bottell / that is to saye / into thy booke. When I shall call vpon the / my enemyes shall go backe / by which the thyng I maye knowe that god standeth on my parte. With prayse shalt I remembre the worde of god / with praise shall I remembre the promyse of the lord. In god shall I truste / and so shall I nat feare what so euer man maye do to me.

I shall make my bowes vnto the / oh god / vnto the shall I gyue prayles.

For thou wylte deliuer my soule from deth / and my fete surely from synnyng / that I myghte walke before the in the lvely lyght.

The tytle shall declare the psalme.

The songe of Dauid (called Repardas. that is to saye destroye him nat) when he fledde from Baale into a certayne denne. The storie is red the first of the kynges / the .xii. and .xiii.

Miserere mei. Haue mercy vpon me / oh god / haue mercye vpon me / for my soule hath committed her selfe vnto thy pteccion / I crye vnder thy winges to be defended vntyll this byolēt blast be ouer. I shall call vpon the high god (blowen: cūe god which synneth all thig; for me. He shall sende down from heuen to saue me /



The .lviij. psalme.

me / and shall caste him in to opprobrye /  
that wolde spyll me. Selah.

He shall sende downe his mercy and his  
My soule is in the myddes of (trouth).  
lyons / I dwell amonge men which are a  
fyer / whose teth are speares and arrows  
and their tonge is a sharpe swerde.

Lifte vp thy self / oh god / aboue heuens  
lyfte vp thy glorio<sup>s</sup> beaute aboue all the  
They layde a nette for my fete / (erthe.  
this man depressed my soule / they dyg-  
ged vp a pytall for me / & they theyr selues  
fell into it. Selah. My herte is well set  
o god / my herte is well set / I shall synge  
and prayse. My tonge be thou stered vp /  
stryke vp ye tydels & harpes / I shall syge  
very cry. I shall magnifye the amonge  
the people / lord / I shall loue the amonge  
the bethen. Thy mercy is so great that  
it reacheth vp to the heuens / & thy trewe  
faithfulnesse lyftech her self vp vnto the  
Lifte vp thy selfe / oh god / a- (cloudes.  
boue the heuens / and extolle thy beauti-  
full glorie aboue all the erth.

The argument into the .lviii. psal.

This psalme is an inuertyue agaynst the fla-  
terers of Baule / thorow the punysshments of  
whom he prophesyeth the rightwyle to be mer-  
uelously made glad. The tytyle. The songe of  
Dauid comitted to the chaunter to be played vpo  
the organys / which song was called Ne perdas.

Si vere utique iusti. Psal. lxxvi.

**S**i vere utique iusti. Dope pronostice trulpe (o counsell) that that right is? do ye iuge right amonge the mortall. No verily/ ye rather papate and (men? conceive wychednes in your mynde/ and for equite your handes way violent wryges in the erth. These vngodly are reprobate persons eue from their mothers wombe/ they are nowe strayed frome the right way/ ye and that from theyr birth. They beare venom in them lyke a serpente/ euen lyke the deesse Aspes/ whan she stopped her eares. Because she wolde nat heare the voyce of the enchantres/ or of the charmer that well can enchaunte. O god/ distrope the tethe of the mouth of these men / euen the wange tethe of these Lyons breke thou / oh lord. Let them synke awaye lyke water / and lette them be a marke / vpon the which arrowes sent out of a stronge bowe / are all to broken. Let them be dzed vp lyke a snail in her shell / and lyke a chylde borne before the tyme whiche neuer se sonne. Let them be taken away lyke a yong thorne before it be growen into a tree/ before their myschefe be ripe and sharpe take them away with thy sodayn indignation. The right wyse shall reioyse whan he consydereth this vengeance / & shall washe his fete

**Erripe me de inimicis. Psal. lix.**

**In the blode of y. vn godly. And thā the people shall saye / Verily the fruite of the rightwisnā abydeth him / for surely that is god iugynge in the ceth.**

**The argument in to the .lix. psal.**

**In this psal. David desyrezeth helpe against his aduersaries. The tytle of this psal. The songe of David called Ac perdas. whan Dauid set vnto his house to obserue & to espy hī / to the entente he wolde haue slayne him. This storie is in the fyrst of the kynges. cap. xix.**

**Erripe me de inimi. Deliuer me fro myne enemies / my god / take me fro these that ryse agaynst me. Delpuer me from these men which at all gyuen vnto mischef / saue me from these bloodsheders. For lo / they laye awayte for my lyfe / there are come together agāst me strōge and boystous men / & yet / o lordc / no faute haue I made them. They rāue vpon me and at nowē bent to dystrope me gyltles / aryse to socour me & beholde. And thou lordc / god of hostes / the god of Israell awake that all nacions maye knowe the be thou nat mercyfull to all men that ar agāst the / euē of a wiked purpos. Selah They rōne about here & there in y. night huntynge & yellynge lyke dogges for me / they seke all the coznens of the cite for And they seke nothynge but deth / me. swerdes ar in their lypyes / for they sayd who**



The .liij. Psalm.

who shulde heare vs? But thou/ lord/  
shalte scorne them/ thou shalte mocke all  
these heithen. Of the shall I saye for  
helpe/ which now helpest him/ for god is  
to me a strong castel. Oh my god/ let thy  
mercyfull helpe ouertake me / o god / let  
me se my desyre fall vpon my wayt laiers  
Sley the nat out of hande lest mi people  
forget this thinge / but disperse them to  
wandze among thy people/ cast the downe  
lord / which arte our bokler. For the  
wickednes of their mouth / & their euill  
speche let the be trapped i their own pry  
de/ & for their periury & their lyes/ let the  
be a fable in euery manes mouthe.

Consume/ thou kyndled into vengean  
ce consume / that these men nowhere a  
pere / and lette all men euen to the vtter  
most partes of the erth / knowe that god  
is chese gouerner in Jacob. Selah.

They come here and there in the nyghte  
huntyng and yellyng lyke houndes/ se  
kyng rounde about the cyte for me.

They their selues shal wandze about for  
their meate / and yet shall they be sure to  
rest at night with emptye belyes.

But I shall syng of thy strength giuen  
vnto me / erly shall I reioyse of thy mer  
cy giuen also / for that thou hast be my  
defence and my refuge in my trouble.

Deus repulisti nos. Psal. lx.

Oh my strength / vnto the shall I synge /  
for god is my stronge castell / even thou  
god / whiche wetest well safe to bestowe  
thy mercy vpon me.

The argument in to the. lx. Psal.

**I**n this Psal. Dauid remembreth howe god  
some tymes in his wrath leueth his people i the  
daunger of their enempes / but yet agayn he hel  
peth them gently gpyngge them clere victories.  
The tytle of the Psal. The songe of Dauid co  
mitted to the chaunter to be plaid at thorgayns  
called the beaufull Lyle of the testimoni for an  
instruction whan he shulde fyght agaynst that  
parte of Syria whiche is called Mesopotamia /  
and agaynst another parte of Syria called Zoba  
wher Jacob retournynge slewe .xii. thousande  
Bedomytes in the valey of Salis. Rede the sto  
rye .ii. Regum. x.

**D**eus re. Oh god / þ hadest ones for  
taken vs / þ hadest cast vs awaye / þ  
were angry / but yet hast thou offred thy  
self peased agayn vnto vs. Thou smit  
test the erth togyther and all to breke it /  
heale her brykynge (we prayed the) for  
she was sore bowed down. Thou madest  
thy people to feale full harde thynges / þ  
gauest vs poyson to drynke. But yet a  
gayne thou lystedest vp a baner for them  
that feared the / vnder which they shulde  
optayne a prosperouse byctorie / & this  
dydest thou for thy trouthe sake. Selah.  
Wherfore thy welbeloued were made su  
re

**Exaudi deus deprecati. Psal. lxi.**

re & safe/ and nowe saue me also with the  
right hāde & here me. God hath expres-  
sed his mynde by worde eyn from his se-  
crete holy place/ wherfore I shall reioyse  
I haue nowe denided Sichem/ and haue  
met out the valey of Succoth. Gilead is  
myne/ and Manasshed is myne/ Ephraim  
is my stronge hed cyte/ Juda is my kyng  
Moab is subiecte vnto me / euen (dome.  
as a caldzen to washe in my fete.

Aedom shalbe euen as a place to cast in  
my olde shois/ Philistea knowlegeth and  
cryeth vnto me as to her kyng.

Who shall nede nowe to lede me into any  
stronge defended cytie? or who shall nede  
to leade me vntyll I come into Aedom?

Trilly euen thou/ god / which somtyme  
hadest forsake & cast vs awaye/ and wol-  
dest nat go forth w vs among our hoste.

Helpe thou vs & delyuer vs frome our  
enemies/ for very bayne is y helpe of mā

We armed with Goddes helpe / shall do  
strongly/ for it is he y shall treade downe  
our troublers.

**The argument into the .lxi. Psal.**

which argument is cōmune to many ps.

**I**n this he prayeth to be delyuered frō perell.

**E**xaudi deus. God here my out cry-  
ynge / lysten vnto my prayer.

**U**nto the I crye with desper of hert full  
of



Domine deo subiecta. Psal. lxxii.

of anguish fro the extremest parte of the  
erth/ leade me vp in a higher rocke than  
I of my self am able to clime. For thou  
arte my defence my stronge towre/ by the  
which I am preserued from my enemy.

I shall dwell in thy tabernacle for euer /  
I shall be sure vnder the secreete defence  
of thy wings. Selah. Verily thou god  
hast herde my desyres / thou haste gyuen  
thy heritage to the fearers of thy name.  
Thou shalt heape mo dayes to the kyn-  
ges age / and shalt drawe a longe hy-  
peres in to many generatjons.

He shall sytte before god for euer/ decla-  
re thy mercye and trouthe with the whi-  
che thou wylte kepe him.

And so shall I prayse thy name wythe  
songes for euer / that I myght pcrforme  
my dayly bowes.

The argument into the. lxxij. Psal.

Here he teacheth both by example of him self  
and also by comaundement to trust onely in god  
and in no mortall mannes power.

Domine deo subiecta. My soule be-  
truly wythe sylence looked vp to god /  
for from him cometh my helth.

It is he/ verily that is my defender / my  
saviour/ he is also a castell for me/ I shall  
nat sore syde. Howe longe shall ye thus  
laye awayte for whom ye lyst / ye all shall  
be

he slayne & shall be lyke a relpyge in hyde  
 wall/ against the whiche euery man toun-  
 Surely whom god exalteth/ them (neth.  
 they counsell to thrust downe/ they couer  
 that thyng whiche they shall neuer op-  
 rayue / they blesse and speake fayre with  
 their mouthes/ and curse in their hertes.  
 Take vp vnto god (o my very (Selah.  
 still soule) for vpon him dependeth my a-  
 He is verily my defender/ my sa- (bydig:  
 upour / he is also my stronge castell / lest  
 I be moued and fall.  
 Of god dependeth my helthe and glorie/  
 it is the power of god whereby I am de-  
 fended and holpen.  
 Truste ye in him at all tymes / oh peo-  
 ple/ powre oute before him all the heuys  
 cares of your herte / for it is god that is  
 oure defender. Selah.  
 Surely / mortall men are noughte / men  
 are but vanitie / if they were put to gy-  
 ther in a payre of balaunce / they were  
 lyghter than noughte.  
 Truste nat in ryches gotten with wron-  
 ge and force/ lest ye mugger vp vnto you  
 vanitie / and whan your riches encrease  
 put nat to theym your herte.  
 Ones / and yet agayne god hath spoken/  
 which two thyngs I haue herde / that is  
 is god / that hath the very strength.

And

Deus deus meus. Psal. lxiii.

And that it is thou / lord / whiche hast  
the very mercy / which giveth unto every  
man after his dealinge.

The argument into the. lxiii. psal.

Here Dauid declareth howe that thorough  
Saules persecucion he was holden abacke i the  
deserte of Iuda from the holy feest. The tytle of  
the psal. The songe of David / what tyme he  
was banished into the deserte of Iuda.

The stowe is .i. Regum. xxii.

**D**eus deus meus. God thou art my god /  
Oerly do I long for thee / my soule thirsteth  
for thee / my flesh desireth thee in this  
thirsty wyde wildrenes wout any water  
Thus shall I behold thee / as i thy secreete  
holy place / I myght see thy power & thy  
glorious beaute. For thy mercy is more  
desyrous than this same lyfe / with my lyp-  
pes shall I praise thee. Thus shall I ma-  
gnifye thee thoroughte all my lyfe / in the  
praise of thy name shall I lift up my han-  
d / thou shalt satisfye my soule with (des-  
fat delicious meat / whereupon my lyp-  
pes shall ioye and my mouth shall praise.  
As longe as I shall remembre my selfe v-  
pon my bed / I shall thinke vpon thee / e-  
uen in the watches of the nyght.

For thou verily arte he that bringeth me  
helpe / and I beinge sure in the shadowe  
of thy wynges / shall triumph ioyfully.  
My soule cleued vnto thee / for thy right-  
hande



**Exaudi deus orationem. Psal. lxxiii.**

haunde sustayned me. These men that  
seke my lyfe to spyll it shall go downe in  
to their graues. Men shall dryue them  
vpon the edge of their swerdes / they shall  
be betwen & cut into meat for foxes.

But the kynge shall reioyse in god / and  
he shall glorie that swereth by him / for  
their mouthes shall be stopped.

**The argumēt into the .lxxiii. psal.**

**T**his psalme is a prayer agaynst sclanderers  
and false accusers / whose naturall disposytion  
Da. here describeth & pphesieth their punishmēt.  
The tytyle. Dauides song comitted to the chāter.

**E**xaudi deus orationē. God here my  
prayer: kepe my lyfe from my fear-  
full enemy. Hyde me from the shrewde  
counsell & harmfull company / which are  
all gyuen to mischef. Which whette their  
tonges lyke swerdes / and lyke as out of  
a bent bowe / they shote forth the bytter  
wordes for arrowes. To smyte the ino-  
cent / they wyl smytte him sodenly / and  
wyl feare not byge. They studied for a  
mischief / & talke amonge themselves of sna-  
res to be preuily layed: sayeng / who shall  
espye them? They studyed what mischef  
they might do: & (euery mānes minde ser-  
ched) they concluded faste therevpon.

But god shall smyte them with a soden  
darte / they shall receiue their deaths wounde.

**They?**

Te decet himnus. Psal. lxxv.

Their owne tonges shal smyre them selues/ and who soeuer shall se them/ shall a voyde soze astoned. All mortall mē shall se this thyng/ & shall speke vpon the worke of god/ & they shall knowe his dedes. The ryghtwyseman shall reioyse in the lord/ and shall commyte hym selfe to his cure/ all rightwysen in herte shall reioyse gloriously.

The argument into the .lxxv. Psal.

In this Psal. Dauid declareth god to haue his chefe seate in Syon there to be knowē / and worshipped of all men.

Te decet himnus. Praise abyrdeth the/ oh god/ in Syon/ and men shall perfoyme vnto the their bowes.

Unto the/ which hearest prayer/ all mortall men shall come. Iniquite preuayled against vs/ but it is thou & purgest vs fro our synnes. Blessed is he whome thou hast chosen / & whom thou haste taken to the/ to dwell in thy house.

For he shall be satisfied with the good thinges of thy house & of thy holy temple. Of thy meruculouse rightwysnesse shalt thou graunte vs / oh god our sauyour / wherefore they shall truste in the/ al that inhabyt the farthest costes of the erthe/ & of the longe see. Thou arte he which settest the hylls in their strengthe / gytt round.



The .lxx. Psalm.

rounde aboute with power.

Whiche swageste and peaseste the fete  
rozyng of the sees / & ceassest the noyse  
of their floudes / and the wood furpe of y  
They that are in the extremest (hethen.  
partes of the erth / shall feare at thy won  
derfull tokens / them that dwell at y east  
and at the west thou shalt make glad.

Thou hast vysyted the erth with rayne  
whan it was full drie / thou hast made it  
very riche and plentiuouse / the ryuer of  
god floweth full of water / thou shalt ma  
ke her wheate to encrease luckely / for so  
is it thy pleasure to endue it.

Haue playne her eyn bozowes / & moist  
theym temperatly withe swete showers /  
and blesse thou the springe of hir corne.  
Thou shalt leade the care aboute with  
thy gentyll fauour / thy cloudes shall dro  
pe fatte plentiuousnesse.

There shall fall droppes vpon the man  
tions of the deserte / the hylles shall ioye  
couerde rounde aboute with plentiuouse  
The playne felde shall be coue (fruite.  
red with flockes of shepe / and the valeys  
shall be fylled with corne / wherfore eue  
ry man shall syng and make melody.

The argument into the. lxxi. psal.

This psal. is a gyuinge of thanks for the  
dely=



Jubilate the first. Psal. lxxvi.  
Deliverance of the people of Israel from the  
tyranny of the ungodly. The title. The song of  
David; committed to the chaunter to be songe.

**J**ubilate. Make ye melody to god /  
as many as inhabyt the erthe.  
Gyue ye glorie vnto his name in syngig  
gyue ye vnto him gloriouse prayse.

Saye ye vnto god / oh / howe fearfull are  
thy dedes for thy wyde power / euen thy  
enemyes shall come creppynge & crouchig  
vnto the shall pfeffe homas (vnto the.  
ge & worship / all that dwell vpon therth /  
they shall syng vnto the / they shall syng  
vnto thy name. Selah. Come hyther &  
se the workes of god / se his fearfull wor  
kes towarde men. He turneth & sees in  
to drie lande / he maketh men to go thro  
rowe the see drie thode / & there we reioys  
sed of his power. He turneth the worlde  
by his power / his eyes loke vpon the hei  
then / these backsliders from his trouthe  
shall neuer be promoted. Selah.

O people / magnifye ye our god / prayse  
hym with loude voyces. This is he that  
hath preserued the lyfe of our soule / and  
hath nat suffred our fete ones to slyde.

Verily god hath pved vs / he hath tryed  
vs w<sup>th</sup> fyre / as men were w<sup>ot</sup> to try siluer.  
Thou broughtest vs in to a straye / and  
charged our lornes with heynesse.

Thou

Deus misereatur. Psal. lxxvii.

Thou laydest sore men vpon our heedes  
we were brought in to fyre & water / and  
thou ledest vs out agayne in to a place  
where we were well refrefhed. I shall  
go to the lorde at all tymes / I shall paye  
vnto the my bowes. Whiche I promys-  
sed with my lippes & made w my mouth /  
whan I was in afflyction. I shall offre  
vnto the fatte sacrifices with the ricke &  
sauour of motton / I shall brene vnto the  
oren & gotes. Selah. Come ye hythre  
as manye as feare god / and heare what  
thynges he hath done to my soule.

I called vpon him with my mouthe / and  
with my tonge I exalted him. If I had  
set my mynde vpon iniquite / thā god had  
nat herde me : but nowe god hath herde  
& gyue hede vnto my prayer. Praised be  
god which hath nat repelled my prayer /  
neither hath he wdrawē his mercy fro me

The argument into the. lxxvii. Psal.

Here Dauid despyeth the fauorable presence  
of god for the people of Israhell.

Deus misereatur. God mighte fa-  
uour and haue mercye vpon vs : he  
might lyghten vs w his presence. Selah  
That thy waye might be known euery-  
where in the erth / and thy sauynge helth  
also vnto all nations. The peple might  
magnifye the (o god) ye / all peple might  
ma

Exurgat deus. Psal. lxxiii.

magnifye the. The heithen myght ioye  
and tryumphe / in that thou doest ryght  
vnto the people / & dyrectest the natyons  
vpon therth. Selah. The people might  
spede thy name / oh god / ye all people  
mought magnifye the. The erthe also  
myght gyue agayne her encrese / and god  
whiche is our god myght do vs good.  
God mought blesse vs / and all that in-  
habit the erth / euen vnto the uttermoste  
partes therof mought feare him.

The argumēt i to the. lxxiiii. Psal.

In this Psalme David syngeth his victorie  
optayned of the alvauntes / as of the Hyrins /  
that the Edomites and the Ammonites.

Exurgat deus. As sone as god ry-  
seth to helpe / his enemyes are dys-  
perced / they flee from him that hate him.  
He putteth them to flyghte lyke smoke /  
as ware melteth agaynst the syer / euen  
so wast the vngodly from the presens of  
But the ryghtwylse ioye and are (god.  
glad before god they leape for ioye.

Synge ye to god / synge to his name / lif-  
te him vp rydynge vpon the ouermoste  
heuens / **THE LORD** is his na-  
me / ioye ye before him. The father of  
fatherlesse / helper of widowes / euen god  
syttynge in the seate of his secreete holpe  
Euen god which giueth chyldre (place  
to



The. lxxviii. Psalm.

to the bareyne / and loseth men holden in  
fetters / but the forsakers of hi shal dwell  
in y wyde bareyne desert. Oh god / whā  
thou wenyst forth befoze thy people / and  
walkedest thozow the deserte. Selah.

The erthe was a! to shaken and moued /  
and the heuens drooped at the presens of  
this god of Sinay / ye of god / euen the  
god of Israell. But / o god / thou scat  
teredest rayne in good tyme vpon the erth  
whiche thou chalengest be ryght herita  
ge / and whan it fayled thou restoredest it

That this flocke myght dwell (agayne.  
there in / y hast so prepared for the poore  
afflycte / that they enioye thy goodes (oh

The lord hath brought it to passe (god:  
that womē shalde bryng good tydynges /  
and syng the byctory of ryzt gret powers  
Kynges cōpassed with gret hostes haue  
fledde / they haue fledde / & the weake peo  
ple that sate at home deuyded the spoyle.

Also if ye had ben as blacke as men syt  
tyng amonge pottes / nowe shal ye be  
white / as though ye were couerd w dous  
ues fethers / which are as whyte as syl  
uer / and her winges as yelowc as golde.  
Whan / for her sake the almyghty god  
broke downe the kynges / he was made  
as whyte as the hyll salmon.

The hyll of god is fat / as is Bashā / it is  
an

an hyghe hyll / a fatte hyll lyke Bashan.  
 Wherfore sette ye so out your selues / ye  
 hyghe hylls? this hill of god is a plesant  
 habitacyon / for the lord dwelleth in it  
 perpetually. The horsemen and chari-  
 ettes of god are thousande thousandes /  
 ye many thousandes of Angels / the lord  
 is in myddes monge them in his holy  
 Thou hast lyfted vp thy selfe and place.  
 hast take them whom thou wylt lede cap-  
 tiue / thou hast receyued some mē among  
 as gyftes. And euen the forsakers of  
 thou hast cōpelled to obaye the / for that  
 in this place god wyl haue his seate whi-  
 che hath his beyng of hym selfe.  
 Praise be the lord at all tymes / he may  
 encrease his benefytes vnto vs / the very  
 same god which is our sauour. Selah.  
 God which is to vs both god & sauour  
 is the lord hauinge his beyng of hym  
 selfe / in whose handes are dyuerse kyndes  
 of deth. Verily god hath smitten the hed  
 of his euemyes / euen the very crowne of  
 the hedde of the synful man. The lord  
 sayd / I shall restore my welbeloued / euen  
 as I dyd ones restore them from Bashan  
 ye I shall bringe them agayne / as I dyd  
 ones from the botome of the see.  
 Wherfore thy fote shalbe red with blode  
 and thy dogges tonges shalbe redde with  
 the

the blode of thy enemyes / bothe in thy  
and with the bloude of the kynge.

Thy beloued se / thy solemne goyngs / o  
god / euen the goyngs of my god / my kyn  
ge / syttig nobly in his holy secreete place

Singers go before / there folowe plaers  
at the organys / in the myddes wente ther  
yonge mayden playeng vpon tympanes

In the congregations prayse ye god the  
lorde / euen ye whiche are of the seade of

There were of the lytell tribe (Issachell.  
of Benjamin certayne whiche boze rule  
the prynces of Iuda / their strength / the  
prynces of Iabulon / the prynces of Naphtali

Thy god hath gyuen the thy (thalim.  
strength : stablyshe (o god) that thynge  
which thou hast wrought for vs.

In the temple at Hierusalem / euen kyn  
ges shall brynge the gyftes.

As thou warply blamest the speare me  
with thy myghty power amonge the ca  
pitayns of the hoste / so makest thou the  
to yelde and to become tributaries pay  
enge their syluer.

Caste downe the peo  
ple whose delight is to haue batayle.

Where shall come of the moste nobleste  
from Egypte / & Inde shall stretch forth  
her handes swyftly vnto god.

We kyng  
domes of the erth syng ye to god / syng  
ye with prayse vnto the lorde. Selah.

¶

Whiche



**Saluum me fac deus. Psal. lxi.**

Whiche rydeth vpon the heuens / ye vpon  
the euerlastyng heuens / lo / he putterh  
forth his voyce / ye and that a voyce full  
of power. Gyue ye to god the prayse of  
strength / his cleare maiestie is vpon Is-  
rahell / his strength is in the cloudes.

Thou art to be feared / o god / i thy secret  
holy place / the god of Israhell / he shall  
gyue strength and power to the people.

Praysed be god.

**The argument into the. lxi. Psal.**

In this Psal of Dauid / which is the fygure  
of Christ the hed of all faithfull me (whom it be-  
cometh to be cōformed and made lyke thet hed)  
is cōtayned a greet complaint as of one being in  
gretious present perils / and afterwarde a feruent  
prayer for deliuerance.

**Saluum me fac deus. Saue me god /**  
for waters are risen so hygh vpon  
me / that I am in peryll of my lyfe.

I stycke fast i the depe tounge claye i the  
which I can nat cōtinue / I am brought  
into the depe floude and the violent stre-  
me carieth me awaye. I am wery of cry-  
nyng / my throte is hoozle / my syghthe is  
wasted with lokinge vpon unto my god.

They p̄ odiously persue me faultlesse / are  
mo in nombre than the heares of my hed  
they haue preuayled which vndo me caus-  
les / & they whette their enymite vpon me  
they constrayne me to paye tho thynges  
which

The .lxxix. Psalm.

Whiche I neuer toke awaye. God/ thou knowest if I haue done any thyng folys-  
helly / it is nat vnknewen vnto the / if I  
haue offended. Oh lord/the lord of ho-  
stes / lette them nat be shamed for my sa-  
ke whiche depende on the / oh god of Is-  
rahel/ lette them nat be confounded that  
seke the. For I/ for thy sake haue borne  
the opprobrye / shame and ignominye  
couered my face. I was made a stranger to  
my bretherne / & an alypunte to my mo-  
thers children. Euen the very loue that  
I bore to thy house ete me vp/ the appro-  
bryes whiche the vngodly cast agaynst  
the brente me sore. I gyue me to we-  
pyng/my body do I scourge with fastig  
and for thus doyng / I am reuyled.

I clothed me i heare and sacke for their  
sakes / and they iested vpon me.

They fabled vpon me that sat at the ga-  
tes / and the drunken men in tawers ma-  
de songes vpon me. But I/ lord / i the  
meane tyme made my prayer vnto y<sup>e</sup> whā  
tyme was offred me / oh god / for thy in-  
finite mercy & trouthe heate me / for the  
whiche thou werte thonte to helpe.

Delyuer me from this tough claye/ and  
suffre me nat to be drowned / lette me be  
delyuered fro these odious persuers / eue  
from these depe waters.

The .lxx. Psalme.

Let nat þe streame cary me away / neyther  
the depthe swalowe me in / nor the pytte  
mytte her mouth ouer me. Answer me  
(oh lord) for full gentyll is thy mercye /  
loke vpon me after thy great humanite.  
And hyde nat thy face from thy seruāt /  
for I drawe an heuy crosse / speede the to  
Ioyne the to my soule and re- (here me.  
deme it / lose me fro my enemyes.

Thou knowest what approbzi / what sha-  
me / and howe greate confusyon I bere /  
they that trouble me are in thy syght.

Opprobzie hath broken my herte / I am  
scouted / I lokcd for one to ease me w  
cōfortable wordes / but ther was none / I  
loked vp for cōforters / but I founde non.

For meat / they gaue me gall / & whan I  
thirsted they gaue me to drinke vinagee.

Let their own table be their trappe / and  
their owne frendes their snares.

Let their eyes be blynded lest they see /  
and make their loynes euermore to slide.

Powre forth thy wrath vpon them / and  
let thy heuy indignation take them.

Let their houses be desolate / and lette  
there be no man to inhabyt their taberna

For they saye that they persecute (cles.  
him / whom thou woldest to be smytten /  
and they bolste them selfe to chasten hym  
whom thou commaundest to wounde.

Make



**The .lxx. psalme.**

**M**ake that vnto these me one wickednes  
be heaped vpon a nother / and let theym  
neuer be partakers of thy rightwisnesse.  
Let them be blotted oute of the booke of  
lyfe / & let them in no wise be wrytten with  
the rightwysse. But me / oh god / for as  
moche as I am afflicted / poynted & full of so-  
row / thou shalt deliuer with thy sauyng  
I shall prayse the name of god w<sup>th</sup> helpe.  
songe / I shall extoll him with solempne  
For this shall be more accept to (prayse.  
the lord / than ore and calfe / whiche are  
armed with hornes and houses.

**M**ake spyted men shall see these thynges  
and shall reioyse / the sekys of god shall  
see these and their hertes shall lyue.

**F**or the lord heareth the poynt / and me  
laid in prison for his sake he hath nat  
Heuens & erth shall loue him / (dispyed.  
the sces also / & what so euer moueth i the  
For god shall saue Syon / and shall pre-  
serue the cyties of Iuda / there shall men  
dwell & possesse that lande be rist inhery  
The posterite of his seruantes shall (tauce  
receyue it for their heritage / who so euer  
loue his name shall haue their seate ther.

**The argument into the .lxx. psal.**

**I**n this ps. David despyeth speedy helpe & pu-  
nishment for his aduersaries / and ioyneth for his  
helthe amonge the faithfull. The tytle of the  
psalms

Deus in adiutorium. Psal. lxx.

Psal. The songe of Dauid committed to the chaunter to be songe for a remembraunce

**D**eus in adiutorium. Ob god speede the to delyuer me / ob lord hasten the to helpe me. Let them be confounded with shame & opprobrye whiche laye awayte for my lyfe / lette them be turned bakewarde / and in open ignomynie whiche delyte in my trouble. Lette them be put backe because they labour to shame me / euen they whiche saye fyghe / fyghe vpon him. Let them ioye and reioyse in the / who so euer seke the / and they that loue to be holpe of y / myght saye / god be alwaye extolled. I am a carefull poore afflycte / speede the vnto me / thou arte my helper and delyuerer / se thou tary nat.

The argumēt into the. lxxi. Psal.

**T**his Psal. is of a comen argumente wherin Dauid desyret help agaynste his aduersaries which were Absalom with other that conspired with him.

**I**n te domine speraui. In the / lord / de / haue I trusted / suffice me nat at any tyme to be shamed.

Delyuer me for thy ryghtwysnes and take me vp / bowe downe thy eare vnto me / and saue me. Be thou vnto me a rocke of stonne / in the whiche I myghte kepe me and to the whyche I myght euer flee / hitherto haste thou taken charge of me

The .lxxi. Psalm.

to kepe me / for thou arte my stronge and  
my castel. My god deliuer me from the  
hande of the vngodly man / deliuer me  
from the fist of the mischeuous and vyol-  
lent man. For thou art he of whom I  
depende / lord / lord / thou arte the sa-  
me vnto whome I haue cleued sythen I  
was a chyld. Thou sustaynest me fro  
my mothers wombe / thou dreweste me  
oute of my mothers bely / my laude and  
praysc is vpon the continually.

I am made a wondryngc stocke vnto  
many men / but thou arte my stronge de-  
My mouthe shall be per fultyllid w<sup>th</sup> sense.  
with thy prayse / lette it dayly extoll thy  
cleare maiestie. Caste me nat awaye in  
myne olde age / forsake me nat whan my  
strength shall faile me. For they spoke  
vpon me among them selues / & they whi-  
che lay awaye for my soule haue cousey-  
led in vayne. Sayeng / god hath forsa-  
ken him / folowe vpon him / and take him  
for ther is no man that wyll deliuer him  
God / be thou nat farre fro me / my god  
spede the to helpe me. Let them be sha-  
med & perishe that ar agaynst my lyfe / let  
them be couered with opprobrie & confu-  
sion which take so gret payne to hyndre  
But I shall tary for thy helpe / and (me.  
shall excede all men in thy prayse.

MP



The .lxxi. Psalme.

My mouth shall dayly speke of thy right  
wysnes and sauyng helth / for I knowe  
no ende of thy benefytes. I armed with  
the strength of the lord hauing his beyng  
of him selfe shall come : & remembre thy  
rightwysnes onely. Oh god/thou hast  
taught me euen of a chyld / & vnto this  
tyme do I publyshe thy meruculous noble  
De verily / thou shalt nat forsake (actes.  
me euen vnto mi old age and hoze heates  
oh god/whyles I shewe forth thy mighty  
power vnto this present generation / and  
thy strength vnto all the posterite to come  
And whyles I extoll thy ryghtwysnes  
oh god / which hast done so great thyngs  
o god / who maye be compared vnto the?  
Which hast made me to fele many & gre-  
uous afflictions / and thou peased again  
shalt quicken me / & shalt bryng me agayn  
euen from the depest of the erthe.

Thou shalt encrease my dignyte / for thou  
pleased agayne shalt conforzte me.

And I shall magnifye the / I shall spre-  
de thy true faythfulnesse / my god / with  
musyke instrumentes / I shall synge vn-  
to the with harpe whiche makest holy If  
My lypps shall triumphe for ioye (rabell.  
and my soule also whiche thou hast rede-  
med / for I shall synge vnto the.

Also my touge shall speke continually  
of

Deus iudicium. Psal. lxxii.

of thy rightwysnes / for they shall be shamed / and in opprobrie which toke so gret payne to hurte me.

The argument in to the. lxxii Psal.

In this ps. Salomon prayeth that the kingdome of god might come to / the xijwe Christ. The tytle of this psalme. The psalme of Salomon.

**D**eus iudicium. Oh god / gyue thy authorite in iugement vnto the kynge / gyue the kinges sonne the execution of thy iustyce. He shall haue to do with the people of his rightwysnes / and shall deale euenly with thy pooze afflycte.

Mountaynes shall bringe peace vnto the people: & hilles shall bringe the execution of rightwysnes. He shall delpyer in iugemente the pooze afflycte people / he shall kepe the nedryons / he shall smyte downe the vniuste vexters of men. Men shall worshyppe the / as longe as the sonne & moone shall shyne in to every age.

He shall come downe lyke small rayne in to a newe mowen medowe / & lyke rayne which so kingly maketh moist the erth.

Rightwisemen shall florische whyles he raigneth / & there shall be moche peace endureng as longe as the moone.

He shall haue dominyon from the one se to the tother / and from the east floude vnto the worldes ende. Before him shall fall



The .lxxii. Psalme.

fall downe the dwellers of the deserte / &  
his enemyes shall lye prostrate lyckinge the  
The kynges of Tharlis & of the (bush.  
yeldes shall geue him gyftes / the kinges  
of Sheba & Seba shall offre vnto him ho-  
nourably. All kynges shall do homage  
vnto him: all nacyous shall serue him.  
For he shall deliuer & paze that cryeth  
vnto hi / & the man in heuynesse without  
He shall haue pytie and mercy on helpe.  
the poore needyous / and he shall kepe the  
soules of them that are in afflyction.  
He shall redeme their lyues from fraude  
and vyolence / and pzeuynse shall their  
blode be in his syght. He shall lyue and  
shall haue giuen him of the golde of She-  
ba / men shall blesse him all tymes & shall  
spede his fame. And the erth shall be so  
fruitfull that of an handfull of wheate  
there shall aryse suche plentie in the hyl-  
les / that it shall waue with the wynde ly-  
ke the thicke highe trees of Tybani / and  
shall growe forth before the cyte as thicke  
ke as grasse. His name shall be cuer spo-  
ken vpon whyles the sonne shall endure  
and shall go from one generation into a  
nother / thowhe hym shall all nacyons  
be blessed & shall extolle him with praise.  
Praised be the lorde god / god of Israell  
which alone doth merueclouse thinges.

Praised



Quam bonus deus. Psal. lxxiii.

Praised be his gloriouse name / every  
lande be fulfilled with his beautifull glo  
rye. A M E N. . . A M E N.

**T**here is an ende of the psalmes  
and prayers of Dauid the  
sonne of Iisai.

\* The argument into the. lxxiii. Psal.

Asaph songe this psalme for the consolacyon  
of the faithfull ; whiche create them selfe and ar  
offended at the falsitie of the vngodlye. . . The  
tytle. The songe of Asaph.

**Q**uam bonus deus. Right good sure  
ly is god vnto Iscrabell / euen to tho  
se men which are pure in herte.

But my fete were almoste gone / my fo  
tyngc had almost fayled me. For that  
good fortune of the folysh wicked men  
set me so a fyer / whan I se such prosper  
te of the vngodly. For they are neither  
cōbred ne constrained to deeth / but thei ar  
well lykynge / they thziue / and at lusty.

They are nat oppressed with heuynesse  
lyke other men / they knowe nat the so  
rowe and care that other men abyde.

Wherfore pryde hath closed them roūde  
about / & they are clothed with byolence  
as with garmentes. They are so full of  
felycite and welth that they swelle / they  
sette forthe them selues in the imagyna  
tyons of their owne hertes.

They

Psalm. lxxiii.

They thynke to be holden and bydeled  
with no lawes: they booste their mische-  
nouse vexation/they speke from a losse.

They haue lyfted vp their mouthes into  
heue/their tonges walked all ouer thertb.

They called their peple vnto y<sup>e</sup> same stu-  
dy/ & made them to drynke of y<sup>e</sup> same full  
Wherfore the peple was moued (cuppe.  
to saye within theym / howe myght god  
knowe these thynges? what knowlege  
maye there be in god aboue?

Se /saith they/ these are vngodlye men/  
and yet are they blessed in thys worlde /  
and swymme in plentiuouse ryches.

Verily as for my selfe / I trowe I haue  
kepte my herte pure/and haue studyed to  
haue handes washen with innocentes /  
clene from wickednes/ but all in vayne.

For I haue ben scourged daily/ & I suf-  
fred my chastisynge euery moornyng/ye/  
and that erly. But if I shall thus iuge  
and speake of these thynges/ I shulde be  
iniuriouse vnto the natyon of thy chldre.

I muscd and studyed fore to know these  
thinges/ but it was laborious & hard to se  
Untyll I was brought into the se- (it.  
crete holy places of god/and was taught  
to make the ende of these men.

Surely thou haste set theym in a stybery  
place/ even to cast them downe/ and to be  
utterly

The .lxxiii. Psalme.

bitterly destroyed. Oh / howe sodenly wer  
they cast downe / & made an ende of / they  
were destroyed with sodayne mischance.

They were but as a dreame of a man so  
denly / awake / oh lord / euen their imagis  
& pictures hast thou made spittfull in the  
Surely my herte bleded in bytter (cytic.  
nes / and my inward partes were stinged  
and as pricked w needles. I was a sotte &  
perceyued nothyng at all / I was lyke a  
brute beest before the. And yet / nat w  
standyng / was I alwayes with the / thou  
heldest my right hande fast in the hande.  
Thou leddest me at thy pleasure / & after  
warde tokest me vp & helpedest me glori  
Whom therfore in heuen / whom (ously.  
in erth shuld I honour & worshyp but ?  
My fleshe and my herte longe sore for  
oh the very strength of my herte / god is  
my porcion for euer. How lo / they that  
absente the selfe longe from the / what per  
rishe / & wilt destroye as many as forsake  
But I thought it good for me to (the.  
cleue to god / I sette the lord before me  
for my defense to the intent I wolde shewe  
forth thy workes.

The argumēt i to the .lxxiii. psal.

In this psalme Iaph complayneth of the de  
struction of the temple / & of the faithfull people  
and also of the blasphemy agaynst god and his  
holp



Quare deus repulisti. Psal. lxviii.  
holy place/ by the vngodlye folke. The tytyle of  
this ps. It is an instructyō shewed vnto Alaph.

**Q**uare deus repulisti. Ho/ wherefore  
(o god) hast thou put vs away fro  
the so longe? wherefore is thy wrath thus  
soe kindred agist the flocke of thi pasture?  
Remembze thy congregatyon whō thou  
hast chosen to the fro the begynning/ euen  
the meryarde of thy heritagel whō thou  
hast redemed/ thys same thy byll of Sio  
in the which thou werc wonte to dwell.  
Lyfte vp thy selfe / and come to dystroie  
for euer all enemyes / which haue brought  
all myschefe vnto thy holye temple.  
Thy aduersaries haue rozed in the myd-  
des of thy Synagoges / they haue set vp  
their baners in token of the byctorye.  
Lyke as in tyme paste full excellent & no-  
ble was the workes & dilygence of them  
which cut downe with ares great trees/  
to the buyldynge of the temple.  
Euen so nowe are therof lyke dilygēce &  
laboure / to dystroie & to breke the carued  
images in it with twybyll & hammers.  
They haue brente it in the fyr / & thus  
they throwig downe the house of thi na-  
me into thereth/ haue prophaned & pollu-  
te. They thought in their myde saye (sed it)  
euge/ let vs also slaye them all to gyther  
and

and they haue brente by all the synagoges  
of god in the erth. We se nat the tokens  
and myracles whiche god was wonte to  
shewe for vs / there is no prophet left vs /  
there is no man with vs which haue any  
knowlege / but howe longe shall this en-  
dure? What ende / oh god / shall thy ad-  
uersarie haue that thus shamefully reu-  
leth the? What shall become of this scan-  
derous enemye / whiche thus vngodlye  
blasphemeth thy name?

Wherefore haste thou plucked backe thy  
hande? holde nat thy righte hande thus  
still in thy bosome. Verily thou arte  
god which hast by thyself ben my gouer-  
noure / thou arte cunne be that byngest  
helth into the myddes of the erth.

Thou verily thouzowest thy power trou-  
blest the see / thou breakest the heedes of  
the dragons in the waters.

Thou knocked together the heedes of  
the greates whales / and greste them for  
meate to the people of the deserte.

Thou breakest vp the springes / thou  
makest drye the floudes.

The daye is thine / the nyghte also be-  
longeth to the / thou haste ordeyned the  
lyght and the sonne.

Thou hast ordeyned & sette all the costes  
of the rounde worlde / some and wyter  
thou

The. lxxiij. Psalm.

thou hast made them. Yet se thou forgetest nat this one thyng / that this enemye thus blasphemously reupleth the lord / & that this wyked folyshe folke thus greuously buete thy name. Yet not the lpe of thy turtle douc come into the companye of these aduersaries / the company of the poze afflictc forget nat for ever.

Toke vpon thy pmyse / for among these blynde wretches of the erth all are full of vyolence & trouble. Turne nat awaye from the / these poze lowely ons w shame but rather cause these poze afflictc nedions to praysc thy name. Hysc gods gyue sentence agaynstc thy aduersaries remembre howe blasphemously they reupled the / and how chorlyshly these wicked men deale with the dayly. Forget nat the proude wordes of thy aduersaries / lette the hyghe swellynge of them that respt the / clyme vp styll into their owne confusyon.

The argumēt in to the .lxxv. Psalm.

¶ Here fynde of all Christe oure sauoure is brought in vnder the fygure of Dauid / reioysig of the power gyuen him / by the which he wolde restore the worlde nowe beyngc redy to fall: and he monissheth / that no man respte his kinge / bi cause that god is he alone / whiche exalteth who he wyll. The tytle of this Psalm. The songe of Asaph called Aspcrdas.

Cons



Confitebimur. Psal. lxxv.

**C**onfitebimur tibi. We thanke the/  
god / we thanke the / for nyghe is  
thy glourous power / those men that call  
vpon the / & they shal remembre thy merue-  
lous dedes. For I shal take vp vnto me  
my cōgregation / & shal execute true iustice  
vpon the erth & the dwellers ther vpon begā  
to slide away / & I haue vnderfet it. Sel.  
I spake to these made folcs / sayeng / se ye  
ye be nat besyd your wytt / I sayd also  
vnto these vngodly / se that ye extolle nat  
your power. Lyfte nat vp your hornes  
to highe / neither speke ye proudneckedly  
For this lyftringe vp cometh neither fro  
the east nor the west / neither yet fro the  
lowe hylls of the deserte. But it is  
god verily the myghtye iuge / he casteth  
downe one man and lyfteth vp another.  
For there is a cup full of troubled wyne  
in the hande of the lord / out of whiche  
he powreth to be drouke of / whose verpe  
dregges shal be supped of / for all the vn-  
godly of the erth shal drynke therof.  
But I / in the meane season shal shewe  
forth continually his glorie : and prayse  
my god / eyn the very god of Iacob.  
And shal also plucke vp by the rotes the  
hornes of these vngodly : but the power  
of the rightwylse shal be still exalted.

The argument into the. lxxvi. psal.

I

Here

Notus in iudea. Psal. lxxvi.

**H**ere Asaph syngeth howe that Hierusalem was nobly defeded of god: wherfore he extolleth his power/ nolesse to be dyded thā excedyng all mēnes powers. The title. The song of Asaph comytted to the chanter to be songe at thorgais.

**N**otus in iudea. God is honozably known in the lande of Judah/ and his cleare fame is nobly sprede thozowe the lande of Israell. His tabernacle is set up in Ierusalem / and his mansion in There he broke into peles both (Syn. bowe & arrowes bukler & swerde i batayle Thou arte passynge clere and (Selah. noble/ worthy to be magnifyed aboue þ kyngdomes full of thefte and robbery. They are depriued of their stronge herte their stombe hath ouergone them/ their handes are benōmed / although they were men balyaunte in batayle. Ho: thozowe thy fearfull thretenynge rebuke / o god of Jacob / their horse and cartes went all to hauoke. Thou arte to be feared in dede / for who maye stande before the / especyally whan thy angre ware hote. Euen from heuen thou causest thy fearfull iugement to be herde/ the erth feared and durste nat ones quitche. Whan god shulde rylse in to iugement/ to saue all the meke sprited of the erth. Selah.

Ho:

Voce mea ad dominum. Psal. lxxvii.

For mennes indignation occasyoned thy  
glory / euen whyles þe bydeledest the reste  
of thy fury. Make your bowes and per  
forme them to the lorde your god / for he  
is in the myddes amonge you.

Offre your gyftes to him so gretly to be  
feared / whiche taketh breath euen from  
princes / it is he that is to be feared of the  
kynge of the erth.

The argument into the. lxxvii. Psal.

In this Psal. Asaph declareth his heuyness  
of mynde for the calamyte & wretchednes of the  
holyc people. The tytyle of this Psalme. The  
songe of Asaph commytted to the chef chaunter  
to be songe of the order of those syngers amōge  
whom Jeduthum was chefe.

Voce mea ad dominum. Wyth my  
voyce to god / with my voyce to god  
I cryed loude / and he lystened to me.

In the tyme of my trybulation / lorde / I  
sought the / my sore ranne all nyght and  
ceased nat / my soule refused all conforste  
I remembred god / and I gnaasted and  
grated my tethe togyther for angre / I  
spoke and my spyrte was sore vexed be-  
ynge full of anguysh. Selah.

Thou heldest myn eyes from slepe all the  
nyght longe and I was so tormented in  
mynde that my slepe fayled me.

I called to mynde my dayes passe / euen  
the yeres of my sore age.

I. ii.

I re-



The .lxxvii. Psalm.

I remembred my mery night songes / I  
spake in my herte / and my spirite serched  
the cause of this heuye iugemente.

Sayenge / Shall the lorde than caste me a  
waye for euer? Shall he neuer call me a-  
gayne into his fauour? Is his goodnes  
than thus taken awaye for euer? is hys  
counfortable promyse thus ended for all  
Hath god than forgotten to ha- (ages?  
ue mercy? or wyll he shutte by his mercy  
in his angre? Selah. And I thought  
this is but myn owne weake abydynges/  
vntyll the most highest declare his right  
hande as he is woute to do. Wherfoze I  
wyll call to mynde the workes of the lorde  
and I wyll holde in remembrance thy mer-  
uelouse noble actes / whyche thou haste  
wrought of olde tyme. I shall thinke v-  
pon all thy workes / and talke vpon thy  
wonderfull dedes continually.

Oh / howe wonderfull are thy wayes (oh  
god) whiche dwellest in the secreete holye  
place? who is so mightye & so greate as  
Thou art god which hast wrought (is god?  
meruelouse thinges / and haste declared  
thy mightie power amonge the people.  
Thou hast redeemed and losed thy people  
with stronge power / eyn the sone of Ia-  
cob & Ioseph. Selah. The waters some-  
tyme sawe þ / oh god) þ waters sawe the /  
and

Attendite popule meus. **Psal. lxxviii.**

and they trembled/ euen the depe botom-  
lesse see was all to troubled. The blacke  
cloudes sent downe rayne/ it thundred in  
the ayre/ & hayle stones came downe lyke  
Great thunder clappes were (arowes.  
herde rounde about them/ fearfull lyght-  
nynges smytte the grounde/ thererth qua-  
ked & trembled. Thy wapes lay thow  
the see/ and thy pathes in mighty waters  
and yet no man shall knowe the printes  
of thy fete. Thou leddest thy people lyke  
a flocke of shepe / by the handes of Moy-  
ses and Aharon.

The argument into the. lxxviii. **Psal.**

**T**his **Psalme** warneth vs nat to forget the  
noble actes of the lord and his wonderfull bene-  
fites done for his people led out of Egypte/ and  
brought into the lande of Canaan. The tytle of  
this **Psal.** An instruction shewed vnto Asaph.

**A**ttendite popule meus. Take hede  
my peple vnto my lawe/ bowe downe  
your eares vnto y<sup>e</sup> wordes of my mouth  
I wyl open my mouth into parables/ &  
I shall speke olde derke sentēces of gra-  
tyn those thiges which we haue (uite.  
herde/ & knowen our fathers to haue told  
There was nothing hid from their (vs.  
chyliden that succeeded them/ for euer one  
tolde another the lordes prayses / & put  
eche other in remēbrance of his stronge  
power

The .lxxviii. Psalm.

pothet and meruelouse thiges whiche he  
He gaue this cōmaūdemēt (wrought.  
vnto Jacob/ & put this lawe vnto Israel  
whan he cōmaunded the fathers to decla  
re these thynges to their chyldren.

That their posterite might knowe these  
thynges / & their chyldren whan they are  
warē/ might shewe the same to their chyl  
dren also. And so to put their confydēce  
& trust in god/ & nat to forget the workes  
of god but to obscrue his cōmaūdemētes  
And nat to be lyke their fathers whiche  
were a frowarde nation & fallynge out of  
kynde/ a nacyon that dyrected nat their  
hertes / and their spirytes cōmytted nat  
their selues stedfastly to god. The sōnes  
of Ephraym well armed and good ar  
chers/ turned their backs in battayle.

They kepte nat touch w<sup>th</sup> god/they wolde  
nat lyue after his lawe. They forgot his  
workes / & his noble actes whiche he dyd  
for their sakes. For he dyd wonderfull  
thyngs in the lāde of Egypte/ in the felde  
of Tanys/their fathers beyng present.  
He deuyded the see and led them thoro<sup>gh</sup>  
he made the waters to rōne togyther stā  
dyng v<sup>er</sup> lyke walles of their ech syde.

He led thē forth by daye vnder a cloude  
and euey night with cleare lyght.

He cutte in sondre the rocke of stonne in  
the



The .lxxviii. Psalm.

the deserte/and gaue the drinke out there  
of lyke as out of a great depe water.  
He led ryuers forth of the stonne & made  
the waters to runne lyke swete floudes.  
And yet for all this they synned agaynst  
him/ & angered the most highest in the wil  
They tempted god in their her- (derne-  
tes/ whā they asked meat to saue their ly  
And they spoke agaynst god sayēg (ues.  
may god spreade vs a table here in the de  
He smytte the stonne & there flo- (sette?  
wed out waters plētuously/ but whether  
maye he lykwyse/ said they/ gyue vs also  
brede/ and prepare fleshe for his people?  
Wherfore the lorde whan he herde these  
things was angry / and fyer was kynd-  
led agaynst Jacob/ & his wrath was bēte  
agaynst Israhell. And that bycause they  
beleued nat god / neither trusted they to  
his helpe. And yet he cōmaūded y clou-  
des obauc/ & openyd the dozes of heuen.  
And powred the downe M A R to ete  
he gaue the heuently fode. So y man etc  
stronge & substācyally meat that cam frō  
the clouds/ he let the haue meat euē their  
He turned about the east wide (belifull.  
in the heuēs / & by his power brought in  
the south wynde. And rayned downe v-  
pon them fleshe/ as thicke as duste / and  
fethered foules lyke the sandes of the se.  
And

And they fel down into the middys of their  
 tentes / & round about their tabernacles.  
 And they eate / & were well fylled / for he  
 satisfied their appetites. They were nat  
 disapoynted of thcir luste / and yet their  
 meate was no soner in theire mouthes /  
 than the wꝛath of god fell vpon them.  
 And slewe the chiefe of theym : eyn the  
 most stoutest of Israell he thꝛew downe.  
 But yet aboue al this they sined against  
 him / for they beleued nat his meruelouse  
 Wherfore their dayes were cons- (dedes.  
 sumed myserably and swyftly / and their  
 cares passed ouer in perpetuall trouble.  
 whan he destroyed thē / than they sought  
 him / they turned & besought god busely.  
 Whan they called to mynde / the god is  
 their defender : and that the high god is  
 their redemer. But they flattered him w  
 their mouthes / & lyed vnto him w their  
 Their herte was nat right to- (tonges.  
 warde him / nether kepte they touch with  
 him in promyse. But yet he (natwithsta  
 dyng) full mercifully forgauē thē their  
 wickednesse / he dyd nat destroye them / he  
 peased his great wꝛath & caste nat forth  
 all his indignatyon. He consydꝛed that  
 they were but fleshe / a puffe of theynge  
 wynde whiche cometh nat agayne.  
 Often tymes prouoked they hī to angre

The .lxxviii. Psalm.

in the deserte / & agreued him sore in the  
wyldernes. Agayne / they tempted god  
and casteth away him that maketh holy  
They forgot his ströge hande ( Israell.  
and the daye in the whiche he deliuered  
them from the troublouse oppressours.  
They forgote his myracles also / which  
he wrought in Aegypte / & his wonderful  
tokens which he shewed in y<sup>e</sup> felde of Ta  
Whan he turned their poudes & dy- (nis.  
ches into blode / & their ryuers also that  
they shulde nat drinke. He sent amonge  
them swarmes of flies which deuoured  
them / and frogges to dystrope them.  
And he gaue the profyte of their grasse  
and corne to be eaten vp of wormes / and  
their labours to hote flies. He beate  
downe their bynes with hayle stoncs / &  
their fygge trees were froste byten.  
He destroyed their cattell with hayle sto  
nes / and smitte downe their beestes with  
lyghtenynge. He sente into amonge the  
the heuy indygnatyō of his hote wrath /  
the consuming vengeance of his fearfull  
yre / anguysh & vyolent wodnes by noy  
ouse spirites. He hedged in the waye of  
his wrath / he spared nat their lyues fro  
deth but betoke them to pestilence.  
He smytte euery fyrst begotten in Egipt  
and what so euer they had most leyse and  
dere



deare in the tabernacles of Cham.

And ledde forth his people lyke a flocke  
of shepe/ and droue theym forth lyke an  
herde of nere into the wyldernesse.

He led them forth so surely that they nee-  
ded nothinge to haue feared / for he ouer-  
whelmed their enemyes with the waters  
of the see. And he brought them to his  
holye place/ eyn to the hylle whiche he  
chalenged with his right hande.

He casted out therof the gentyles before  
their faces / and lymited vnto them their  
heritage / and made the trybes of Isra-  
hell to dwell in their tabernacles.

Natwithstandynge/ yet they tēpted and  
prouoked the high god and kept nat his  
testymonies. They turned their selues  
from him/ and delte unfaithfully against  
him eyn as dyd their fathers/ they were  
wrythen backe lyke a bowe.

They angered god with their worshippe  
in highe places/ and kyndled his wrathe  
with their Idols. God herde them and  
was sore amoued/ & greuouſly he reiected  
and reproued Israhell. He forsoke his  
habitation in Shilo / euen the taberna-  
cle in the which he dwelled amonge men.  
He suffred his gloriouse mighty seate to  
be taken / and his beautifull house to be  
brought into the handys of his aduersaries.

He

The .lxxviii. Psalm.

He betoke his people all together in to  
the swerde/ his present so sore against  
his heritage. They deuoured their yong  
chyl dren/ & their byrgens losse the floure  
of their matyages.

Their sacryfices were smytten downe  
with swerde/ and their wyues had no lay  
ser to mourne lyke wydowes.

And the Lorde awaked / as though he  
had slepte/ and sterte vp with great noyse  
from slombre / as a man that had surfet  
ted with wyne. And smitte his enemies  
in the nether afterpartes/ and made them  
to be into perpetuall opprobre.

Notwithstandinge all this / yet he refu  
sed & reiected the tabernacles of Joseph/  
and the trybe of Ephraim he wolde nat  
But he chose the trybe of Juda/ (chuse.  
euen the hill of Syon his owne welbe.  
And he buylded therbypon his (loued.  
temple lyke highe palaces/ and layed the  
foundation as fast as the erth to abyde a  
longe space. And he chose his seruaunt  
Dauid/ and toke him frome the shephote.  
He led him fro the folowing of his shepe  
to fede his people/ euen Israell his owne  
heritage. And he shall gouerne and fede  
them purely with faythfull herte / & shall  
reche them forth dryuynge them wylsely.

The argument into the .lxxix. Psal.

In

Deus venerunt gentes. Psal. lxxix.

**I**n this Psalme Asaph complayneth of the calamyte and wretchednesse done to Hierusalem of Antioch / & despyeth the helpe of god against him. The tyle. The songe of Asaph.

**D**us venerunt gentes. The hethen / oh god / are come into thyne heretage / they haue polluted thy holy temple and haue brought Hierusalem in to an heape of stones. They haue giuen the carcases of thy seruauntes meate to the foules of the ayre / and the fleshe of thy sayntes to the beestes of the erthe.

They haue shed their bloude lyke water round about Hierusalem / and there was none that wolde burie theym. We are made an approbrie to oure neyghbours / scozne & derision to them that dwell round about vs. Howe longe lord? wilt thou be angrie euer? Shall thy indygnatyon brenne styll lyke fyre? Powre out thy wrath vpon these hethen which wyll nat knowlege the / and also vpon these realmes that call nat vpon thy name.

For Jacob they haue deuoured / & haue lefte his habytatyon desolate.

Remembre nat our olde iniquytes / let thy mercyable gentylnes preuente vs shortly for we are greuously oppressed and made full poore. Be present with vs / god / saue vs for thy gloriouse name & deliuer vs /

pat.



Qui regis Israel. Psal. lxxx.

pardon our sinnes for thy names sake.

Let at any tyme these heathen shulde saye  
where is their god? Let the vengeance  
of the bloodshed of thy seruantes/ declare  
the amonge these heithen / in our syght.  
Let the sorrowfull syghes of the that are  
in bondes come into thy presens/ and for  
thy great power / make them alpye whi-  
che are now iuged to deth. And turne  
vnto oure neyghbours plentiously their  
opprobry into their owne bosomes/ with  
the which they haue reuiled the so appro-  
briously (oh lord. Make vs whiche are  
thy people / and the flocke of thy pasture  
to magnifye the with thanks for euer /  
and to shewe forth thy prayles from ge-  
neratyon into generatyon.

The argument into the. lxxx. Psal.

This Ps. is of the same argument with that  
which goth before. The tytle of this Psalme.  
The songe of Naph to be songe of the beauty-  
full Lyle; commytted to the chaunter.

Qui regis Israel. Thou herdman &  
feder of Israhell/ lyken & take bede  
which driuest Joseph lyke a flocke of she-  
pe/ & thou which syttest betwene the The-  
rubyns shyne vnto vs. Thou which arte  
before Ephraim/ Benjamin/ & Manasses  
lyfte vp thi power & speede the to saue vs.  
(Oh god) restore vs/ make thy face to shi-  
ne

ne vpon vs / & we shalbe saued. Oh lord  
which art ⁊ god of host; / how longe wilt  
thou be angry w the praiser of thy people.  
Thou fedest vs with the teares of oure  
eyes / and madest vs to lycke in them ple  
tuously in steede of drynke. Thou sette  
dest our borderers agaynste vs / and ma  
dest our enemyes to laughe vs to scozne.  
God of hostes restore / make thy face to  
shyne vpon vs / and we shalbe saued.

Thou translatedest thy vyne fro Egypt  
and (the gentyles caste oute) plantedest  
it in their places. Thou prouydedest it  
a place and bydest rote it faste / in somoch  
that it sprede ouer all the lande.

She couerd the hylles with her shadowe  
and her brode leued braunches shadowed  
the hyghe Cedres. Thou madest her to  
sprede forth vnto the weest see / and her  
brode braunches to reche vnto the floude  
Eufратem. Wherfore than haste thou  
broke vp her hedge / that euery man pas  
singe foreby may snatche of her frute.

Wherfore do the bores of the forest wor  
her vp? and the wilde beestes of the felde  
fede vpon her? Oh god of hostes turne  
the / we beseeche the loke out from heuen /  
beholde and byset this vyne tree.

Euen the same vyne whiche thy ryght  
hande hath planted / and hast vnder set it

**Exultate deo adiutori. Psal. lxxxi.**

for thyne owne selfe.

Wherfore it is nowe brente vp with fyre  
and broken downe? at thy rough chalge  
and sharpe blampnge they perished.

Chalenge them agayne into thy hande /  
for whom thou were wont to declare thy  
power/delyuer theym whome thou haste  
strengthened to be thyne.

We swaue nat from the in any wyse/res-  
tore oure lyfe / that we might calle vpon  
Horde god of hostes/restore vs/ (the.  
make thy face to shyne vppon vs/ and we  
shall be saued.

**The argument into the. lxxxi. Psal.**

**I**n this Psalme Asaph exhorteth vs earnestly  
to worshippe god.

**Exultate deo adiutori. Synge ye**  
with triumphe vnto god our helper  
make ye melody to the god of Jacob.

Lyft vp your swete tunc/smyt vpo your  
psalteres / & touch cleuly the stringes of  
your swete harpes. Blowe vp your tru-  
pettes in the fest of the newe mone in the  
fest apoynted for your sacrificies.

For so it is ordeyned for Israell/and com-  
maunded of the god of Jacob. He commaū-  
ded straitely Ioseph to obserue this thin-  
ge whan he shulde come out of Egypte /  
I herde a langage whiche I knewe nat.  
I toke the burden from his shoulders / &

his



The .lxxxi. Psalme.

his handes were deliuered fro the fornace.  
Whyles thy enemyes assayled the in ba-  
tyle thou calledest vpon me & I deliuered  
the/ I bekened vpon the preuily whan I  
thondred full lowde / I serched thy herce  
to proue the at the waters of thy grud-  
gynge agaynste sayenge. Selah.

Here my people/ & I shal ensure the/ Is-  
raell/ if thou shalt here and belyue me.

If thou wilt nat haue any other strange  
god/neither worship any other vnknowe  
But wylte knowe & worshyppe me (god.  
thy god/ whiche haue ledde the forth of  
Egypt/open thy mouth to aske/ & I shal  
gyue the all thynges. But my people ga-  
ue no hede to my voyce/ Israell regarded  
me nothyng at all. And I left them to  
theyr owne folysh hardenes of their her-  
tes/ & they wrought after their own inue-

Oh/that my people had herde me? (ciōs.  
Oh y Israell had walked in my wayes.  
Howe woefully thā had I cast down their  
enemyes/ & had brought backe my hande  
vpon their verers? Also other nations  
that hated the lord hadde bene subdued  
to them/ but their prosperite shulde haue  
euer flozysshed. God shulde haue fedde  
them with the flowre of whete / & I wol-  
de haue satysfied them with honey flow-  
yng out of the very stonnes.

The

Deus stetit in cons. Psal. lxxxi.

The argument into the. lxxxi. Psal.

**T**he warneth the princes and rulers to take diligently for rightwysnesse: and he accuseth the common sorte of them of vnrighwysnesse.

**D**eus stetit in Syna. God is chese in the congregation of myghty me and playeth the fuge in the mydd of the howe longe wyll ye fuge wion (goddes-gefully/ & take vpon ye the fare of. vngodly men? Selah. Se that ye delyuer in iugement the poze & ponge fatherlesse/ set the troubled & oppressed men in their rize. Huenge the poze forsaken & neddy/ delyuer the from the handes of the vngodly. For these vngodly ar without knowlege & vnderstandynge/ they wander in derkenes and turne all thinges vpsidowne. I haue called you goddes/ & sayde that ye all were the chyldren of the hygh god. Natwithstandynge lyke mortall me must ye nedes dye/ & euen lyke vyolent princes shall ye fall awaye. Aryse god and iuge thou the erth/ for of all natiōs some shall fall into thy heretage.

The argumente into the. lxxxiij. Psal.

**T**he holy people complayneth/ all their borders to haue conspyred to beate thaim downe in battayle. The tyele of the Psalme. The dytie of the songe of Asaph.

**D**eus quis similis erit. God holde nat thy pease/ wyke nat at oute  
cause/

Deus quis similis erit **Isal. lxxviii.**  
cause / neither be thou shyll / oh god.  
For lo / our enemies were wode / & they þ  
hate the set vp their bystels.  
Craftely haue they conspyred together  
agaynst the people / they are gone to ta  
ke counsell agaynst the vnknowe fautes.  
Savynge / haste ye speedily / let vs make  
them away from the folke / so þ the name  
of Israell from thesforth be no more in  
They are conspyred together w (mynde.  
one mynde) and haue smyt hādes to be a  
The tentes of Aedom & of (gaynst the,  
Ismaelites / the Moabites & Hagares.  
The Sabalites / Ammonites / and Ama  
tekites / the Philistines w the Tyrians.  
Also the Assirians were confedred with  
them / to helpe the chyldren of Lot. Sel.  
Serue them as thou ones seruest the  
Madianites / and lyke Hysra the capi  
taine of Jabin's hoste / at the floudes of  
Which were destroyed in the fel (Kysbon.  
de of Ender / where the carions lay sin  
kyngelike a donghyll vpon theeth.  
Serue the ouermost of these vngodly ly  
ke the kynges of Oreb and Zeeb / and lyke  
zebach / and zalmuna / whiche all were ty  
Whiche sayd / let vs chalenge (rantes.  
vnto vs / the cytyes of god for our herita.  
Oh god / brynge these men vnto this (ge  
ppynce / to be lyke a turnynge whele and  
like



**Quam dilecta. Psal. lxxviii.**

lyke the stuf of hēpe cast in the winde.  
And as the spere ronnet in thycke roten  
wode/as the brēnyng flame eateth in the  
Euen so folowe vpon them with (billes.  
thy stormes / & make them astonned fear  
fully with thy sodayne whirlynde.

All to shame them castynge them in to  
ignomynye / that yet so (and it maye be)  
they myght seke thy name.

Let them be confounded and amased for  
euer/ lette them be laden with opprobrye  
that they myght peryshe.

That they myght yet thus knowe the to  
be god alone / and that thy name is full  
hyghe ouer all the erth.

**The argument into the. lxxviii. Ps.**

**I**n this psalme is described the feruent de  
syre of Dauid to come into the holy cōgregation.  
The tytyle of the psal. The ditie of the sonnes  
of Corah committed to the chaunter to be played  
of a musyke instrument.

**Q**uam dilecta. Howe goodly & amir  
able are thy tabernacles / o lord of  
my soule brēneth and saynteth (hostes?  
for desyre to come into the proches of the  
lorde/my hert & my fleshe cryed vnto the  
lyuyng god. Euen þe lytle sparrow there  
founded her an house/ & the swalow a nest  
to lay i her yong/ & shal nat I come vnto  
thy altaries/o lord of my kynge & my god?

**R. ii.**

**Happy**

Bene dixisti domine. Psal. lxxxv.

Happye are they that maye dwell in thy  
house/ for they shall prayse the for euer.  
Happy are these men whose stre (Sel.  
gth is set in the / to whō also thy pathes  
are plesante. Men shall make plentiuouse  
fountaynes for the goers thorow the wa-  
lynge valey/ and rayne shall fyll their ce-  
And men shall go thicke / focke (sterns.  
after focke/ of the whiche euery one shall  
apere before god in Sion. Oh lordē/ god  
of hostes/ here my prayer/ lyften vnto me  
god of Jacob. Selah. Beholde god /  
which arte our mylde/ beholde the face of  
thy anointed. It is better to be one day  
in thy fore porches of thy tēple / than be-  
re a thousande. I had leuer sytte at the  
thresholde of y house of god/ thā to dwell  
longe in these troublous tabernacles.  
For the lordē god is both sonne & mylde  
the lordē shall gyue grace and dignitie.  
He shall nat turne y that good is / from  
these mē which liue harmlesse. Oh lordē  
of hostes/ blessed is y mā which trusteth in

The argumēt ito the .lxxxv. ps. (the.  
This ps. is a prophesy of the kingdome of  
Christ/ & a prayer for his comynge. The tytle of  
this psalme. The songe of the sōnes of Corath.  
Benedixisti domine. Thou shalt be  
Bre good mynde vnto thy lande / oh  
lordē/ and shalt turne away the captiuite  
of

**The xxxv. Psal.**

of Jacob. Thou shalt take awaye thine  
iniquite of thy people/ & shalt couer al their  
synnes. Selah. Thou shalt take awaye  
all thy wrath/ & shalt please the furze of  
thy angre. Restore vs god our sauour  
quench the indygnation agaynst vs.  
Wylte thou be angry with vs alwayes?  
wylt thou stretch forth the wrath in to  
the worldes ende? Thou verily art euen  
he whiche bringest thy selfe agayn to vs/  
thou wylt quyre vs/ i the shal thy people  
yet reioyse. Say forth for vs/lorde/ thy  
mercyfull goodnes/ & gyue vs thy saunge  
I wyl here what it pleaseth god (helpe.  
the lord to speke/ for it is he that shal spe  
ke peace vnto his people/ whiche are his  
sayntes/ and they shal nat fall agayn vn  
to their folyshnes. Surcly he shal be  
nyghe with his helpe vnto those mē whi  
che feare him/ that his beaufull gloze  
myght inhabyt oure lande. Mercy and  
faythfulnesse shal mete togyther/ right  
wysnes & peace shal kysse eche other.  
Faythfulnes shall sprynge out of the earth  
and ryght wysnes shall flowe out fro the  
He/ the lord shall do full gent. (heuens.  
ly/ & our lande shal yelde forth her increase.  
Ryght wysnes shall go in prosperously  
before him / and he shall set her fete swift  
lye in to the waye.

**The**



Inclina domine. Psal. lxxvi.

The argument into the .lxxvi. psal.

This is a prayer wher the sayer prayeth that  
he might lyue innocently and safe fro his enemies.  
The tytle of this psal. The prayer of David.

**I**nclina domine. Bowe down thine  
eare/ oh lord/ & answere me / for I  
am full pööze and full of trouble.

Kepe my lyfe for I studie to be good/ sa-  
ue thou thy seruante / my god/ for he tru-  
steth in the withoute any doute.

Haue mercye vpon me / lord/ for I call  
vnto the dayly. Make glad the mynde of  
thy seruante / for vnto the (oh lord/ lyft  
I vp my herte. Verily thou / lord/ thou  
art both gentle & mercyfull/ thou berest a  
plētuous good wyll to al & call vpo the.  
God/ here my prayer / & receyue my depe  
Whan I am in trouble I call v= (desper.  
pon the/ for thou were wönte to here me.

Amonge all the goddes is there nat one  
to be compared vnto the/ neither is there  
any of them that may do suche thnges as  
All the nation whiche thou (thou dost.  
hast made / shall come and worshippe the  
oh lord god / and shall extolle thy name.  
For right gret art thou which also dost  
meruelous thnges/ thou arte god alone.  
Teche me thy wayes / lord/ that I may  
lyue of thy saythe / knytte my herte vnto  
the/ that it maye feare the.

I shall

Fundamenta eius. Psal. lxxviii.

**I** shall magnifye the / O lord my god /  
with all my herte I shall sprede thy glo-  
riouse name for euer. Full great verily  
haue thy mercyfull goodnes ben cuer to-  
warde me: for thou deliuerdest my soule  
euen from the neethermost hell.

Oh god / the proude vngodly made insur-  
rection agaynst me / and the cruell con-  
gregation of violence men seke my lyfe /  
which haue no respecte vnto the.

But yett / lord / thou art prone vnto mercy /  
thou art redy to fauour & to forgiue / now  
vnto wraath / swymyng in mercy & faithfull  
Beholde me & haue mercy vpon me / (nes.  
gyue thy strength vnto thy seruante / and  
preserue the sonne of thy haude mayden.  
Do good vnto me openly / that they that  
hate me myghte be ashamed to se & thou  
lord / helpest and confortest me.

The argumēt to the. lxxviii. Psal.

**I**n this Psal. Ierusalem is magnified / vnto  
whō it is prophesied many of euery naciō to come  
The title of the Psal. The dittie of the songe  
of the sonnes of Corah.

**F**undamenta eius. Her foundatiōs  
were layde vpon the holy hylls.  
The lord loued the gates of Syon / a-  
boue all the cyties of Iacob.  
Glorious & passynge cleare thynges are  
spoken of the / oh Tytie of god. Selah.  
**I** shall

Domine deus salutaris. Psal. lxxxviii.

**I** shall nombre vnto theym that knowe me/ Egypte & Babilon. Ho/ there shall come with them also the Palestines/ the Tyrians/ with the Moores of Inde/ for he was borne there. Also it shall be sayde of Syon/ this man/ and that/ was borne in it/ & that same man / euen he the mooste highest shall laye fast her foundations.

The lord shall nombre and write in his people togither/ for it is he that ther was borne. Selah. Both the syngers & the players / with all maner of melody that pleaseth me shall be in the.

The argument in to the. lxxxviii. Psal.

**I**n this Ps. is cōtayned a greuous coplaine of one beyng in extreme afflyctyons. The tytyle of this psalme. The songe of the sonnes of Corah & Heman Graite/ commytted to the chāster to be songe of a certayne ordie of syngers in the quere for afflyction and dyscase.

**D**omine deus salutis. Oh lord god the authoz of my helth / I haue cryed vnto the by day/ & by night also before. Let my prayer come before the (the. bowe downe thyne eare to my cryenge. For my soule is cloyed with diseases / & my lyfe is brought vnto my graue.

I am reputed as one to be caste into the pytte/ euen as a mā without all strength I was layde to the dead mē / as one free from the woꝛlde / & lyke men dayne dyspyng



The .lxxviii. Psalme.

pyngc in their graues out of mynde/as a  
cast awaye from thy hande. Thou haste  
put me in to the nether dyche/ euen in to  
derke and depe dongens. Thy hotte in-  
dygnatyon laye vpon me / and thou ouer  
whelmedest me with all thy flodes. Sel.  
Thou madest men that knewe me to flye  
my company/ thou causedest me to be es-  
chewed of the/ I am closed in & maye nat  
My face is wrinkled & dried vp (out go.  
with sorowe/ I called vpon the dayly / I  
stretched forth the my handes vnto the.

Shalte thou worke thy myzacles wiche  
the deed men ? or shall the buryed men a-  
ryste agayne and prayse the ? Selah.

Shall thy mercy be published in mēnes  
graues ? & thy faithfulness in our depar-

Shall thy myzacles be knowen (tyngc.  
in derknes ? & thy rightwysnes in the for-  
getfull lande ? But yet I / o lord ) crye  
vnto the/ and in the mornynge my praice  
came before the. Wherfore/ oh lord ) put  
test thou away my soule/ and turnest thy  
face fro me ? I was toymented in mynde  
and in a maner deed/euen from my youth  
was I pressed downe with thy feare/and  
synthen euer it hath contynued.

Thy wrath peerled me thorowe / thy fe-  
re hath dygged me thorowe. Anguyshe  
and trouble hath closed me in dayly lyke/  
waters

Misericordias domini. Psal. lxxxix.  
waters/ & haue cōpassed me roude about.  
Thou madest my frendes and them that  
knewe me to flie farre from me/ and thus  
my acqneyntaunce thou hyddest fro me.

The argumēt into the. lxxxix. Psal.

**I**n this Psal. is declared goodly and at large  
the newe and olde Testamēt or couenaunte whi  
che is smytten by Christ the sonne of Dauid be  
twene god & his chosen neuer to be broke / & that  
vnder the fygure of Dauid & of his posterite.

For a declaration of the fyyst parte of this Psal.  
and knowlege of these two wordes merci & faith  
fulnes / ye shall vnderstande that god of his mer  
cy and goodnes fyyste promyseth/ and for his tru  
thes sake he performeth it / which faythfull per  
formynge / the prophet calleth faythfulnes.

Wherfor these two wordes/ mercy and faythful  
nes/ are comely ioyued togyther in the Psalmes  
The tytyle of the Psal. The songe of Ethan.

**M**isericordias domini. The mercy  
of the lorde shall I prayse in my son  
ge perpetuall/ & thy faythfulnes shall I  
declare with my mouth into all ages.

For thus thought I w my self/ thy mer  
cy shall be spared euer to cont nue / & thy  
faythfulnes also to encrese in the veri hea  
I smit hādes w my chosen/ & swore (uēs.  
vnto Dauid my seruāt. I shall stablish  
his posterite w encrese to stāde for euer/ I  
shall set fast his seate regal ito al ags. Se.  
Heuently mē shall celebrate & publishe thy  
mercuelous deds/ oh lorde/ saites shall spie

The xxxix Psalme.

be thy faithfulness in the congregation.  
For what man in the clouds may be compared to the lord? or who amonge the goddes may be lykened vnto the lord.  
God is greatly dreeded in the congregation of his saintes/ & gretly to be feared among the which are aboute hi. Forde the god of hostes who is lyke the in power? oh lord/ all thynges about the are faithfulness.  
Thou declarest thy power euē vpon the proude see/ & swagest her highe waues.  
Thou hast smyt downe and all to broken Egypt/ w<sup>th</sup> thy stronge power thou haste dispersed thyn enemyes. Heuē is at thine the erth is thyn/ the roude worlde with all that therin is/ thou haste made them.  
The northe & the southe thou hast made them/ Thabor and Hermon shall reioyse in thy name. Thou haste an exceedynge strength / thou strengtheneste thy hande and lyftest vp thy ryght hande.  
In rightwisnes & equite thy seate is set/ mercy & faithfulness go before thy face.  
Happy is y<sup>e</sup> people/ oh lord/ y<sup>e</sup> knoweth the voyce of the trōpettes/ they y<sup>e</sup> are endued with the fauour of thy presence shall in entre. They shall reioyse vpon thy name dayly / and for thy ryghtwisnes they shall lyfte vp their selues.  
For thou art the glory of their strength &

for



The .lxxxix. Psalm.

for thy good wylls sake thou shalt extol  
our power. The lord is our price & our  
chylde/it is our kynge & maketh holy Is.  
Thou thou spokest in a visyon to (raell.  
thy saites/sayeng. I haue set vp a might  
ty man to be an helper/I haue lyfte vp a  
chosen mā out of my people. I haue fou  
de my seruant Dauid/with my holy oym  
ment haue I anoynted him. That my  
hande shulde be fast with him / & that my  
armes shulde strengthen him.  
His aduersaries shall nat begyle him /  
a shrewde man shal nat bere him .  
I shall smyte togyther his aduersaries  
befor his face/& his haters shal I destroy.  
My mercy & my faythfulnes are with hi/  
and i my name shal his power be exalted.  
I shall thzowe the see vnder his power/&  
the floudes shalbe at his cōmaundement.  
He shall call vpon me sayeng / my father  
arte thou / my god/ my sayynge defence .  
Ye/I shall set hym to be my fyrst begotē  
chylde / to be aboue the kyngs of theth .  
Into euerlastyng shall I laye vp my mer  
cy for him/ & I shalbe faythfull in promy  
se vnto him. I shall bzyng it so to passe  
that his seide shall euer endure/& his seate  
regall shal stāde as longe as & heuens a  
But if his chyl dren shall forsake (by de.  
my lawe/& lyue nat after myn ordinaſice.

It

The .lxxxix. Psalm.

If they shall defyle my ceremonies / & wil  
nat obserue my commaundementes.  
With a rodde than shall I punyſhe theyr  
synnes / & with beatynges shall I reward  
their iniquites. But yet my mercy shall  
I nat take from him / neither wyll I de-  
ceyue him of my promyse. I shall nat fru-  
strate my bargayne / neither wyll I chan-  
ge that thyng which is ones gone forth  
of my mouth. Once I ſwore be my ho-  
lynes / & in no maner of wyſe shall I de-  
ceyue Dauid. His ſeade shall euer con-  
tynue / his ſeate regall shall abyde before  
me lyke the ſone. It shall endure as faſt  
to ſtande as the moone / whiche is in the  
clonds a ſure forſhewer of the tyme. Sel.  
But yet thou haſt repelled / thou haſt ab-  
horred & turned away thy face in thy greet  
angre from thy anoynted. Thou haſte  
had no conſyderacyon of thy couenaunte  
ſmytten with thy ſeruauntes / thou haſt  
caſte downe his diademe to the grounde.  
Thou haſt caſt downe his walles / & tur-  
ned his ſtronge defences into his greet feare  
They plucked & toze him / as many as  
paſſed fore by / he was brought to this ſta-  
te / that euen his owne neyghbours had  
him for a laughyng ſtocke. Thou main-  
tenedeſt the righthande of the that ally-  
ed hi / all his enemyes thou madeſt glad  
Ver: ly

The .lxxxix. Psalm.

Verily cypn thou bluntedest the edge of  
his swerde / and woldest nat helpe him in  
batayle . Thou madest an ende of hys  
dignyte / and his seate regall thou thre-  
west downe into the erth . Thou cuttest  
of the dayes of his youth / and couerdest  
him with ignomynie. Selah.

Howe longe / o lord / halt thou thus co-  
tynually turne the awaye? Shall thy hore  
indignatyon brenne thus still lyke fyr?  
Remembze of how fewe dayes I am; hast  
thou made all men in vayne? How what  
man is there whiche must nat dye? maye  
there any man deliuer his lyfe frome the  
power of his graue? Selah. Where are  
those thy mercys shewed of old tyme past  
oh lord / whiche thou sworest vnto Da-  
uid of thy faith? Remembze thy rebukes  
whiche are layde vpon thy seruautes / o  
lord / I receyued into myn owne bosom  
all the rebukes of moch people.

With the which thy enemyes reuyled vs  
/ oh lord / they reuyled eyn thy anoynt-  
ed / bycause he taried so longe.

Praised be the lord for ever more.

A M E N. A M E N.

The argument in to the .lxxxix. psal.

In this ps. Moyses cōplayneth of this vaine  
present lyfe: & desyryth the fauour of god to pro-  
spere



Domine refugium. Psal. lxxxv.

spere the thinges whiche he hath begone. The  
tyld. The prayer of Moyses/ the man of god.

**D**omine refugium. Forde thou hast  
ben a refuge or sanctuary for vs / &  
that at all tymes. Before thy hilles we  
re brought forth / and the erth rounde a-  
bout was prepared / frome worldes vnto  
worldes/ thou art god. Thou ledest bac  
keman vntyll he be olde / and than thou  
layest / turue ye backe agayne o mortall  
For a thousand yeres are before (men.  
the/ eyn as yesterdape/ whiche are now  
past as one of the watches of the night.  
Thou makest them to flyde downe all at  
ones lyke a Todeyn greet rayne/ they ar ly-  
ke a dreame / & lyke a floure anon ar they  
Which flourisheth in the moor (changed  
ynge/ and receyueh freshe beautie / at  
cuenynge it is cutte downe and withred  
Verily we are wasted with thy wrathe /  
and with thy feruente indignatyon ar  
we thzowen downe.

Thou haste layed our iniquyties before  
thy face / and our offences haste thou set  
in the lyghte of thy presens. All our  
dayes (thou beyng angry) shall flyde a-  
waye/ our yeres go away lyke a thought.  
The dayes of our yeres ar threscore and  
ten / & we be somewhat stronge / they are  
four

Qui habitat in. Psal. lxxxi.

four score / and the beste of them are  
passed in synne and heynnes / swiftly we  
muske flye awaye. What man knoweth  
the power of thy wrath? but lyke as men  
feare the / so fele they thy indignation.  
Wherfore shewe vs playnly the nōbre of  
our dayes / that our herte myght gete so-  
me wysdome. Turne the lord / how lon-  
ge? be pleased / set thy herte at rest with  
thy seruantes. Hyl vs anone with thy  
mercy / & we shall trumpe & reioyse all  
our dayes. Make vs glad for the dayes  
in y<sup>e</sup> which thou hast scourged vs / & for y<sup>e</sup>  
yeres in the whiche we suffred afflictions.  
Let thy worke shyne vpon thy seruantes / &  
thy beautefull magnificence vpon thee.  
The glorious maiesty of the (chylde)  
lorde our god be ouer vs / & make y<sup>e</sup> to pro-  
spere / what so euer we go about / what so  
euer we begin make it to succede luckely.

The argumēt into the. lxxxi. Psal.

¶ Here it is declared how sure that man is / and  
howe free from all yuels whiche committeth him  
selfe with a fast sayth vnto god.

**Q**ui habitat in. Who so euer spyteth  
in the secrete helpe of the most hygh  
est / & abydeth faste vnder the shadowe of  
the all myghty / for all alone sufficient.  
He shall sape to the lord / thou arte my  
trusty defence & my castel / my god / I shall  
cleue

cleue vnto him. For he wyl deliuer me  
from the snare of the hunters / and from  
theit deedly pestylence. He wyl couer þe  
with his fethers / & thou shalt be sure vn-  
der his wynges / defended w his faithfull  
promyse / as with bucler and shyld.

Thou shalt nat neede to be afraid of night  
bugges / neither of the arrowes that flye  
Neither of the popson pestylence (by day  
that creepeth in the deeke / nor yet of the  
deuyls destroyer in the clere mdday.

There shall fall of thy left syde a thousā  
de / and of thy ryght hande shall there fal  
ten thousande / but suche fallies shall nat  
come ngyhe the. For thou onely shalt  
beholde these thinges with pleasure / and  
shalt se these vngodly quytte agayne.

For thou lord / thou arte my hope / thou  
hast set the most highest to be my refuge.

No disease shall come a ngyhe the / neither  
any plage shall happen vnto thy house.

For he hath comaūded euyn his angels  
to be with the / & to kepe the diligently in  
all thy wayes. Whiche shall beare þe vp  
with thei handes / onlesse thou smyttest  
thy fote agaynst any stone.

Thou shalt walke vpon lyons and be-  
nomous eeders / and shalt treade vnder  
thy fote the lyds whelpes and dragons.

Because he hath trusted in me / I shall de-

li-

liuer



Bonum est confiteri. Psal. lxxxii.

I puer him / I shall gyue him the ouer hā-  
de bicause he hath knowleged my name.  
He shall call vpon me & I shall answere  
him: I shall be present with him in tribu-  
lation / I shall defende him / and shall en-  
due him with dignytie.  
I shall fyll him with longe lyfe / and shall  
gyue him my sauynge helth.

The argument in to the. lxxxii. Psal.

**I**n this psalme is expressed / that in the Sab-  
bath daye is the chiefe oportunitie to prayse god.

The title of this psal. The ditte of the songe  
which serueth for the Sabbath daye.

**B**onum est confiteri. Nowe is con-  
uenient tyme to magnify the lord /  
and to sprede thy name with prayse / oh  
thou most highest. ) To synge erly thy  
mercy & thy faithfulness in the night sea-  
And that vpon ten stringed instru- (son-  
mentes / vpon the lute / the psaltry / and  
vpon the harpe. For thou hast made me  
glad with thy workes / & I shall triumph  
vpon the dedes of thy handes.

Howe great are thy dedes / oh lord / mer-  
uelouse profounde and vnsercheable are  
thy counsels and thy thoughtes.

A dull man shall nat knowe this thinge  
neither these shrewde foolcs shall vnder-  
stande them. What is to say euen these /  
whyles the bugodly shall flourish like  
the

The .lxxxii. Psalme.

the floure / and all that are addycte vnto  
wyckednes / shalbe gyuen to sprede them  
selfe / to the entent they shulde be blowen  
awaye for euer.

Thou arte thou full hyghe to abyde in  
to euerlastyng / oh lord.

For lo / thy enemyes / o lord / for lo / thy  
enemyes peryshe / they are destroyed who  
so euer were gyuen to wyckednes.

But thou shalt lyfte vp thy horne lyke  
an vnycorne / I shall be anoynted & sou-  
pled to be made freshe and lusty againe.

I shall se my desyer fall vpon my awaite-  
layers / and myne eare shall heare that I  
longed for of those men which pursued me

The rightwiseman shall flourish lyke the  
palme tree / and shall excede in strength  
lyke the Cedres of Libani.

They are planted in the house of the lord  
de / & shall flourish in the four porch-  
es of our god. Ye / and euen now in their  
olde age / shall they yet be fruitfull / freshe  
and full of lyuely sappe.

To declare / howe indyfferent and right-  
wyse is the lord / my stronge defence in  
whom is there no shewdnesse.

The argument in to the .lxxxiii. Psal.

This psalme setteth forth the maiesty of god  
of the creatyon of the worlde / and throwyng  
downe of the gentyles most of all be to bredded.

Dominus reg. dico. Psal. lxxxiii.

**T**he lord is kyng / his maiesty is  
gloriously deckt: the lord hath  
done vpon himself strength / & hath girt  
himself mightely. He hath verily buyl  
ded and set fast the roode worlde / so that  
it shall nat be moued. Thy seate was pre  
pared in season: but thou thy self art of  
euerlastyng. The floudes are rysen / o  
lord / the floudes haue rozed / the floudes  
haue lyfte vp their streames. Aboue the  
noyse of the meruelouse stormy and trou  
bled see / meruelouse is the lord whiche  
hath his resydence aboue. Thy wordes  
are certayne & very faithfull / thy house is  
right fayre / holy / & goodly / the secreete ho  
ly place of the lord shall stande into full  
longe tymes.

The argument into the. lxxxiiiij. psal.

**I**n this Psal. the prophet calleth in the iuge  
ment of god against the vngodly / the oppressours  
of innocentes & poore afflycted: & threteneth them  
to nat knowe tho thynges that here are done.

**D**eus vlcionum. Lord / god / the  
reuenger of synnes / god the punish  
er of synnes / shyne vpon vs.

Lyfte vp & shewe forth thy selfe / o iuge  
of the erth / acquyte these proude men / and  
gyue them their rewarde. Howe longe  
shall these vngodly / o lord / howe longe  
shall these vngodly thus prosper & reioyse

shall



Deus blisum. Psal. lxxxviii.

Shall they thus prate and speke proude-  
ly? Shall they thus boost themselfe / these  
men addicte and all giuen to wickednes?  
They oppresse thy people / o lord / they  
scourge them whom thou chalengest of  
right heritage. Poore wydowes and stra-  
gers they see / and yonge fatherles chy-  
ldren they put to deth. And they thynke  
that the lord se nat these thynges / nether  
that the god of Jacob perceyue them.  
Se that ye haue vnderstādyng ye folow  
amonge the people / and ye sottes whan  
at the laste wyll ye were wyse?

He that made the eare / howe shulde he nat  
here? & he that facyoned the eye / howe shuld  
he nat se? He that chastyse all nacions  
and gyueth knowlege to the men / shal he  
nat correcte you? The lord knoweth  
euen the very thoughtes of man / and that  
they are vayne & nought. Blessed is the  
man whom thou / o lord / techeest and cha-  
stynest / and instructest him in thy lawe.

That thou mightest set him at rest in a  
troubelouse season / euen than whil the  
pytte is yet a dyggynge for the vngodly.  
For the Lord shal nat caste awaye his  
people / neither wyll he forsake them / he  
hath taken vp into his heritage.

For yet shal iugement be ioyned with  
rightwysnes / this rightwysnes shal all  
men

Venite exultemus. Psal. lxxxv.

men right in herte folowe.

What man wyl ryse for me agaynst the  
vngodly? who wyl stande with me a-  
gaynst these workers of wyckednesse.

Excepte y<sup>e</sup> lord had helpte me/ my soule  
had shortly dwelled in the place of silēce.

But whan I thought / nowe my fote is  
slyden awaye / than thy mercy / oh lord /  
helde me vp. These many folde & careful  
thoughtes brent me nat within so soore/  
but thy consolatyons refrechyd agayne  
my soule moch more.

How what hast  
thou to do with the feare of these flar-  
ryng dissemblers? whose maner is to fay-  
ne iniuries. They clustred & were wra-  
ped togider agaynst the iust mānes soule  
& they shed deuelyshly the inocētes blode  
But the lord shall be a castell for me/ in  
which I maye be safe/ and my god is my  
rocke stōne in whom I may be defended.  
And he wyl acquyte them their wicked-  
nes/ and whyles they ace aboute to hurt  
other with wronge/ he shall dystrope the/  
the lord our god shall dystrope them.

The argument into the .lxxxv. Psal.

**T**his Psalme is a bydyng to honour God  
crnestly and to magnifye his name.

**V**enite exultemus. Come & let vs  
triumph/ let vs make melody to the  
lord / the defender of our helthe.

¶

**The .lxxxv. Psalme.**

**L**et vs haste to come in to his presence  
with prayse giuynges/ let vs synge vnto  
him with hymnes. For the Lorde is a  
right great god & kinge ouer all goddes.  
In whose hande are the depe secretes of  
the erth/ and the highthes of the hylles.  
The see is his/ for he made it / and al co-  
teyned therein his handes haue facyoned.  
Come therfore and let vs worshyp / and  
fall downe vppon oure knees before the  
Lorde oure maker.

For he is oure god / and we are the peo-  
ple of his pasture / and the floeke whome  
he dzyueth / if we thys daye gyue hede  
and beleue his worde.

Se that ye harden natte youre hertes as  
they dyd in the deserte of Merpaly / in  
the tyme of temptacyon.

Whan youre fathers tempted and pro-  
uoked me/ and yet they se my workes.

For tie yeres I chydde with the nacyon /  
and I sayde / this people erreth in their  
hertes/ they allowe nat my wayes.

Unto whom I sware i myne angre/ they  
shall neuer entre i to the lande of my rest.

**The argument into the .lxxxvi. Psal.**

**T**he prophet moueth al creatures/ to the  
praise of god / bycause that he  
now by Christ raygneth.

**Cantate**



Antate the first Psal. lxxxvi.

**A**ntate. Synge ye to the lord as  
new songe/ synge ye to the lord as  
mauy as dwell vpon the erth. Synge ye  
to the lord and prayse ye his name/ prea  
che ye day by daye y sauyng helth whi  
che he bryngeth. Put the gentyls also  
in mynde of his beaufull glozy/ & amōg  
all his peoplc declare ye his merueles.  
How right gret is the lord & worthy mo  
che prayse/ he is to be feared before all  
How all the goddes of the peo (goddes.  
ple are nought/ it is the lord that hath  
made the heuens. Noble fame & clernes  
is before him/ power and maiesty shyne  
in his holy secrete place. Gyue ye to the  
lord honour welworthy his name/ bryge  
ye forth gyftes and come into his temple  
Worship ye the lord in his ryche & good  
ly temple/ feare him ye that inhabyte the  
Tell ye the gentyles that the lord (erth.  
is kynge/ he shall stablysh the worlde lest  
it rele/ he shall iuge/ and reason with the  
people indifferētly. Be glad ye heuens/  
and let the erth ioye/ let the see take her  
pleasure/ & what so euer swimeth therein.  
Let the felde laugh/ and what so euer is  
conteyned in it/ nowe let all the trees of  
the wode triumph. Ye/ and that before  
the lord/ for he is come/ for he is come to  
gouerne the erth / to gouerne the worlde  
with

Dominus reg. exul. Psal. lxxxviii.  
With rightwisnes/ and the people of hys  
faythfulnesse.

The argument into the .lxxxviii. ps.  
¶ In this psalme Dauid prophesyeth of the  
kyngdome of Christe.

**D**ominus reg. exul. The lord is  
kinge/ the erthe ioyeth & many iyl-  
des at glad. He is closed aboute with a  
derke cloude / but his seate regall is sette  
in rightwisnesse and equyte.

Hyper goth befoze him/ and brenneth his  
enemyes round about him. His lyght  
nynges smyte the worlde roundabout/ &  
erth sawe them/ and trembled for feare.

Hylles melted awaye lyke ware at the  
presens of the lord/they melted even fro  
the presens of the lord of all the erth.

The heuens shewed forth his rightwys-  
nesse/ & all the people sawe his gloriouse

Let them be shamed who soe (beautie-  
uer worshyp carued images / whiche also  
glorie in fayned pyctures of nought / ye  
goddess all / se that ye fall downe & wor-  
shyp him. Syon haue herde and is glad  
the cyties of Juda reioyse i thy iugemēt

For thou/lorde/ art higher than (oh lord.  
all men of theerth/ and farr exalted aboue  
all the goddess. We that loue the Lorde/  
se that ye hate euyll / he kepeth the lyues  
of his sayntes / & delyuereth them frome  
the

Cantate the seconde .lxxxviii.

the hâdes of the vngodly.

Uyght is spiede amouge the rightwylse  
and gladnes to the vpright in better.

Beglad ye rightwylse in the lorde/ & spie  
de ye his holy memoriâll euerywhere.

The argument into the. lxxxviii. psal.

**T**he argumēt of this psal. is all one with the  
other befoze/ & with the argumēt of the. lxxxvi. p

**A**ntate. Synge ye to the Lorde  
a newe songe for he hath done mira-  
culouse dedes / he saued alonly with his  
right hande and with his holy arme.

The lorde hath declared his sauing hel-  
the / he hath opened and sette forth the his  
rightwylsnesse befoze the gentyles.

He remēvzeth his mercy & his faythfull  
promyse to be peformed vpon the house  
of Israhell. All the costes of the erthe  
hauc sene the sauyng helthe / whiche  
our god hath brought. Make ye melody  
to the lorde al thereth/ lyfte vp your voice  
trumpth and synge ye. Singe ye to the  
lorde with harpe / playe vpon harpe the  
dytie with swete note. With clariers &  
trumpettes / make ye melody befoze the  
kyng which is the lorde. Let the see  
comble out her melody and all therin/ye/  
the rounde worlde also & all that enhabite  
Let the floudes clappe their handes (it-  
goither/ & the hylles also be glad reioys-  
synge



**Dominus reg. iras. Psal. lxxxix.**  
syngge before the Lorde. For he is come  
to gouerne the erthe/ he shal gouerne the  
ronnde worlde with ryghtwysnesse and  
the people with equyte.

**The argument into the. lxxxix. Psal.**  
**C** This Psalmc syngeth the goodnes and po-  
wer of god/ represented some tyme by the Arche  
gyuen in earnest of his promyse.

**D**ominus reg. iras. The Lorde is  
kyngge/ be the peple neuer so wrauth  
he syttert in his estate vpon the arche by-  
twene the Cherubyns/ although therthe  
be moued therat. The lorde which dwel-  
leth in Sion is right great / & his power is  
mighty ouer all peple. Let me spredde thi  
name/ for it is gret & to be fered/ & holy al-  
This kige excelleth in strength & loue (so  
of iugement) thou hast set all thynges in  
due ordre with Jacob/ so that they maye  
be nowe done of equyte and right.

Extolle ye therfore the lorde oure god / &  
fall ye down before his fote stole for he is  
Moyles & Aharon chefe among his (holy.  
sacrifycers/ & Samuell chefe amonge the  
callers vpon his name/ called vpon the lor-  
de/ & he graunted the. From the shadowe  
bene of the cloude/ he spoke to the / they  
marked and kepte bys comaundementes  
and ceremonies which he gaue them.

Lorde thou art our god thou grauntedest  
these

Jubilate. The seconde. Psal. L.

these men / and for their sakes thou forgauest them / also for these mennes sakes thou takest vengeance vpon them.

Extoll ye the lord our god / and fall ye downe before his hyl / for holy is the lord our god.

The argument into the .L. Psal.

**I**n exhortation vnto the prayse of god in the holy congregation.

**J**ubilate. Make ye melody vnto the lord / all that dwell vpon the earth. Worshyppe ye the lord gladly / come in to his presens ioyfully. Knowledge ye the lord that he is god / he hath made vs and nat we our selues / we are his people and the flocke of his pasture.

Entre ye in to his gates with thankes geuyng / & into his for porches with prayse syngyng / magnifie hi & praise his name. For the lord is ryght gentle / his mercy endureth in to euerlastyng / & his faythfulnes into all ages.

The argument into the .L. i. Psal.

**H**ere the prophete promyseth him selfe to do the offyce of a Christen and holy prince / that is to say / fyrst to lyue perfectly him selfe / and thā to vanquish the euell men & to promote the good.

The ditye of Dauid.

**M**isericordiam & iudici. Of mercy & equite shall be my songe / vnto the  
shall I syng / oh lord.

I shall

Misererere me & iudici. Psal. C. li.

I shall behaue my self wysely luyng ino-  
retly / whā shall I come to me? I shall wal-  
ke in my house w<sup>th</sup> a pure & harmles heart.  
No shrewde thyng shall I purpose / him  
that foloweth shrewdenes I hate / and in  
no wyse shall he be to me belongynge.

A malicious herte shall abyde fro me /  
and an hurtful man shall I nat maiteyne.

A priuy backebiter of his neyghboure  
wyl I dystrope / a proude countinaunce  
with a swellig herte / hi wyl I nat suffre.

But I seeche for them that loue fayth-  
fulnes in therth / that sucche myght dwell  
with me / he that lyueth hurtelese shall

There shall be no place in my (serue me.  
house for him that doth deceitfully / he  
that speketh lyes shall nat prospere with me.

But swiftly shall I dystrope these vngod-  
ly vpon therth / that I might cut oute of  
the cyte of the lord all workers of falsed

The argument in to the. C. li. Psal.

This Psal. conteyneth a greuous complaint  
of the mysery of the holy people / whiche nowe  
retourned from Babylon / goynge aboute to re-  
payre the temple and the cytie suffered great iniu-  
res and rebukes of the gentyles their borderers /  
but there is annexed consolacyon in that they co-  
nsydered the perpetual goodnes of god / nowe be-  
gynnyng to thynke vpon the thowowe the fauour  
of Aisi and Darius. Rede the story in Ezra and  
Nehemiah the Prophete. The title of the ps.  
This is a prayer of the poore afflycte beyng in  
greuous



grecuous anguiste/ and powrynge forth his com  
playnte befoze the lord.

**D**omine exaudi. Horde heare my  
prayer/ and suffre my depe desyre to  
come vnto the. Hyde nat thy face from  
me in tyme of my tribulation/ bow down  
thy care vnto me/ in the day whan I cal  
vpon the / speede the to graunt me.

For my dayes verily ar banyshe away  
lyke smoke/ and my bones are dzyed vp  
lyke a stowe. My hert is smytē thow  
lyke grasse & is wethered away/ in so mo  
che as I forsoke to take myn owu meate  
I was so dzyed vp w my sorowfull and  
lowde syghes / & my bones clyued to my  
I am like an estrece of the wyl. (skynne.  
bernes / & made lyke an houlet in an olde  
forlatten house. I lye wakyng & am left  
alone/ lyke the sparowe in the thacke.

My enemies reuyled me al day/ & they &  
chidde me vsed my name opprobriously.  
I ate therth in stede of brede/ & lycke in  
my teares in stede of drinke. And all is  
for thy indignacion & thi wraath/ for whā  
I was a lost ethou threwest me downe.  
My dayes are banyshe away lyke a sha  
dowe/ & I my self am wythered lyke hay.  
But thou lord syttest styll for euer & thy  
memoriall endureth in euery age.

Thou shalt ryle & haue pety on Syon /

for

for it is tyme for the to fauour it / for the  
day apointed is now come. For the sto-  
nes of it please thy seruantes verily / and  
they fauor her soyle. Euen the haythen  
also shal worship the name of the Lord / &  
al the kynges of the erth shal knowlege  
thy glorious beaute. The lord verily  
shal bylde Syon / he shal be sene in his be-  
auteful gloze. And he shal haue respect  
vnto the prayer of the poze forsaken / his  
prayer shal he nat dispise. This thyng  
shal be wryten for the worlde to come / and  
for his cause the people which at yet vns-  
made shal prayse the Lord.

For he shal loke forth of his hyghe holy  
place / the Lord cun fro heuen shal be-  
holde the erth. To here the syghes of  
them that are in bondes / and to lose the  
chyliden iuged to dethe. That they  
myght preache the name of the Lord in  
Syon / and his prayse in Ierusalem.

Whan the people & the kyngdomes shal  
be gathered together to worshyp þe lord.  
He abated my courage in my iourney / &  
hath cut of my dayes.

I say ) my god take me nat awaye in the  
myddes of my dayes / for thy petes endu-  
re thorow out all ages. In the begynning  
thou laydest the foundation of the erthe /  
and the heuens are thy handy worke.

Thy

Benedic aia. the firste, Psal. L. lii.

They shall perishe whan thou shalt stand  
de fast / and all thynges shall ware olde ly  
ke a garment / & shalt dresse them agayn  
lyke a garment & they shalbe chaunged.  
But thou art euen thyne owne self / and  
thy yeres shall neuer be ended.

The chyldren of thy seruantes shall dwel  
styll and their posterite shall lyue prospe  
rouly and blessedly in thy presens.

The argumēt in to the .L. iii. Psal.

In this Psalme the Prophete prayseth the  
goodnes of god towarde men / which forgyueth  
their synnes and gyueth them plentuously the  
goodnes both of body and soule. wherfore he  
exhorteth both men and angels / and all creatur  
es to prayse god. The ditie of Dauid.

**B**enedic aia. Prayse thou the lorde  
bo my soule / and all that are within  
me / prayse his holy name. Prayse thou  
the lord o my soule / & forgete nat his be  
whiche forgyueth the all thy (netyes.  
iniquities / and healeth all thy deseases.

He redimeth thy lyfe frō ydycon / & hea  
peth vpon the on eueri syde his mercy &

He fylleth thy soule w good. (gentlenes.  
nes & renueth thy yongth lyke an Eagle.

Of rightwysnes and equite / he restoreth  
all men that suffre wronge.

He hath made his waies knowe to Mo  
ses / & his dedes to the chyldre of Israel.

The lorde is proue vnto mercy and bene  
vnto



The. L. iii. Psalme.

vnto fauour/ he is slowe vnto wrath / and  
plentuous in goodnes. He shal nat chye  
de alwayes / neither kepe hatred in myn  
de euer to be auēged. He hath nat dealt  
with vs after our synnes / neither rewar  
ded vs accordyng to our iniquytes.

But loke howe hyghe heuē's ar ouer the  
erth / eyn so high hath he made his mer  
cy to preuaile ouer thē that worshyp him  
And loke howe farre the east is from the  
west / euen so farre hath he set our syn  
nes from vs. Loke howe the fathers  
berte pcrneth vpon his chyldren / euen so  
doth the lorde pety them that feare him.  
For he knoweth of what feayle metall  
we are / he remembreth full well that we  
are but duste. The dayes of man ar ly  
ke grasse / for as a flowre of the felde he  
flourisheth for a tyme. Whom whan the  
wilde hath ouerblowē / by & by is it gone /  
and his place where he was knoweth he  
But the mercy of the lorde en= (no more.  
dureth from worldes vnto worldes ouer  
them that feare him / and his ryghtwys  
nes stretcheth to their chyldres children.  
Vnto those which kepe couenaunt with  
him / and holde in mynde his cōmaundes  
mentes / to thentent they wolde do them.  
The lorde hath set fast his seate regal in  
the heuens / and all thynges are subiecte  
vnto

Benedic. the seconde. L. liii.

unto his kyngdome. Praise the lord/  
ye whiche are his messagers valiaunt in  
power which do his commaundementes  
obeynge him at a worde.

Praise ye the lord all his hoste/ ye that  
are his mynisters which do his pleasure.

Praise ye the lord all his workes/ ye/  
that in every place of his dominion.

The argument in to the. L. iiii. Psal.

This Psal. is a prayse wherein the Prophe-  
te magnifyeth god of the creation of the world/  
and of the mercyfull gouernaunce therof.

**B**enedic. Praise y<sup>e</sup> y<sup>e</sup> lord my soule  
Oh lord my god thou art greatly to  
be magnified/ thou hast ornoured thy sel-  
fe with fame/ clerenesse/ and glorie.

Thou deckest thy selfe with lyght as w<sup>th</sup> a  
garment / thou stretchest out the heuens  
lyke a cortayne.

He layeth the bemes of his tabernacles  
aboue in<sup>st</sup> the waters / he him selfe is ca-  
rried in the clowdes/ he flyeth on his iour-  
ney with the wynges of the wynde.

He vseth blastes of wynde for his messa-  
gers / & for his ministers he hath the fla-

He layde the foundation of (myng syer.  
the erth fast stayed / of her owne selfe / so  
that she shal nat reile for euer.

Thou hast wrapped it in / with the depe  
see lyke as with a garmēt/ for euen vpon  
the

the hylles watters shall stande.  
 They fled whan þe blamdest them / & fell  
 downe sodenly at the noyse of thy thōdes.  
 The hylles apered all alofte / the (rynge.  
 playne felde lay beneth at their place as  
 Thou hast lympted them (sygned them.  
 their boundes whiche they ouer passe nat/  
 oulesse they retourne / ouerflowe thereth.  
 He sendeth forth quyeke spynges into  
 ryuers which ren downe betwene the hyl  
 Wherof drinke the wylde beestes / & (les.  
 wylde asses slacke their thyrste.  
 Oyghe these swete fodes the foules of  
 thayer haue their seates / & syng among  
 He watreth the hylles euen (the bowes.  
 from his ouer parlors / w the plentuous  
 nes of thy workes thou satisfiest thereth.  
 He maketh þe graffe to spyng & to grow  
 into fother for catall / & the corne also by  
 mānes labour & toylige / wherby he mizt  
 get liuyng out of the groude. As wyne  
 which maketh mery mānes herte / & ople  
 whiche maketh mannes face freschely to  
 shine / & bred which susteineth thart of mā  
 The trees of the lorde ar refreshed / euen  
 the Cedres of Libani which he planted.  
 In the which the byrd nestle / & þe Turle  
 hath their her nest. The hygh hylles ar  
 a refuge & socour for þe wylde goates / & the  
 stonney rockes for the hares.



The .C.iiii. Psalme.

He made the mone to shewe the apointed  
festes ( the sonne knoweth whan he shall  
Thou byngest derkenesse (go downe.  
vpon / to make the nyght / & than they go  
to their relese / the wylde beestes of y<sup>e</sup> wo-  
As the lyōs cryng for their prey (des.  
so to aske their meate of god .

The sonne rylen / they are byd agayne /  
and are layde downe in their denes.

But man goth forth to his worke & vn-  
to his labour / vntyll the euenyng.

Oh / howe excellent are thy workes / o lor-  
de? all thynges wysely haste thou made /  
the erth swymmeth in thy goodnes.

This see is gret and of maruelous large  
bredthe / there are thynges creppynge with  
out nombze / and thynges that haue lyfe  
both great and small.

There sayle shippes / and there go these  
whales which y<sup>e</sup> hast made theri to play.  
All thynges wayte vpon the / that thou  
shuldest gyue them meate in time.

Whan thou hast gyuen it the / than they  
gather / & whan thou hast opened thy han-  
de / than ar they well satisfied with good  
Whan thou turnest away thy face (fode.  
ce / than are they astoned / whan thou ga-  
threst in their breath / than are they deed  
and returned into erth.

And agayn whan thou breathest vpon  
them

Confitemini the first. Psal. L. v.

them / than are they created a newe : and thus renuest thou the face of therth.

The glorious beaute of the lorde stādeth for euer / the lorde shal euer reioyse of his  
He beholdeth therth & it trem- / workes.  
bleth: he toucheth thyllcs & they smoke.  
I shal synge vnto þe lorde whyles I lyue  
I shal synge vnto my god as longe as I  
shal haue my beig. My speche might be  
swete vnto hi / I shal reioyse of the lorde.  
Let the siners be cōsumed bpō therth / &  
the vngodly also / butyll that non be left  
a lyue. oh my soule praise thou the lorde.

LOUE YE THE LORDE.

The argument into the .L. v. Psal.

Here the Prophet exhorteth to the prayse of  
god in his holpe congregacōn at the Arche / the  
ernest of his promyse of the lande of Canaan.

**C**onfitemini. Magnifye ye þe lorde  
and call vpon his name / put the pe-  
ple in mynde of his wonderfull dedes.

Synge vnto him and make ye melodye /  
shewe forth all his meruelouse workes.

Gloriously spredde ye a brode his holy na-  
me / their hertes might be glad that seke  
the lorde. Seke ye the lorde dilygently / &  
his mighty seate also / seke ye his face al-  
Remembre his actes whiche he (waye .  
hath done / his wonders and iugementes  
which are gone forth of his mouth.

Oh /

Ob/ ye seede of Abraham which are his  
 seruantes / ob ye chyldren of Jacob hys  
 The lord/he is our god/ whiche chosen,  
 optayneth the rule ouer all the erthe.  
 He remembzeth his promysc thowwe al  
 ages/ that his bargayne might stande in  
 to thousande generacyons. Whiche he  
 smyt with Abrahā/ & swore vnto Isaac.  
 Whiche he put to Jacob for a lawe/ & to  
 Israhell into a perpetuall couenaunte.  
 Whan he sayde/vnto the I gyue the lāde  
 of Canaan/the lot & porcyon of thyne in-  
 Euph whan they were but a heritance.  
 fewe sely men and straungers therin.  
 Gynge frome nacyon to nacyon/ frome  
 their owne realme to a nother people.  
 He suffred nat any man to do them wō  
 ge/ & for their pleasures he chastysed euē  
 Se therfore that ye touche the kynges.  
 nat my anointed/ neither hurt ye my pro  
 He brought an hungre vpon the (phet).  
 lande/ and wasted all their yercly corne.  
 He sente before them a man/euē Joseph  
 solde into boudage.  
 They tormented his fete with fetters/ &  
 his body was caste into yerns.  
 Untyll his dede came fro lycht/the wor  
 de of goddes owne mouth restored him  
 tryed with fyre lyke golde.  
 The kyngs sente and delpyered him/and  
 the



The .L. v. Psalm.

the gouernour of the people dyd lose him.  
He made hym ruler of hys house / and  
the dysposer of hys goodes.

To correcte his nobles at his pleasure /  
and to teach his sage men wysdome.

And Israhell after this is comen in to  
Egypt / & Jacob became a stranger in the  
And god encreased his pe (lāde of Ham.  
ple excedyngly / and made them stronger  
than their aduersaries.

And afterward turned the hert of these  
men / & made them to hate his people / &  
to worke disceyte with his seruantes.

And than he sente thē Moyles his ser-  
uant and Aharon his chosen.

Thesemen shewed his myracles amōge  
them / and wōders in the lande of Ham.  
He caste vpon them derknesse / and made  
derke Fgypte / and they dyd nat agaynst  
his wordes.

He turned their waters in to blode / and  
slew their fyshes.

Frogges crepte euerywhere in their lā-  
de / cūyn in the kynges bed chambres.

He dyd but saye the worde / & there came  
swarmes of flies & luse in to all their co-

In stede of rayne he gaue thē hayle & stones.  
stones / and lyghtenyng in their lande.

He smyt their bynes & fygtrees / & broke  
downe their trees in their coostes.

He

The .L.v. Psalme.

He spoke the worde / & there came hotte  
flies / and deuourynge wormes without  
Which deuoured & breste vp all (nombze:  
the grasse in their lande/ they eate vp the  
fruit in their felde. He smyt also euery  
first begoten that they had/ eyn the first  
fruites of their wedlocke. But he ledde  
forth his chosen/ endued with syluer and  
golde/ and there was nat one in their try  
bes that was sycke. Egyp̄te reioysed in  
their forth goynge/ for they were a frayde  
to holde them any lenger. He stretched  
forth a cloude which couered theym/ and  
sente the syer to lyghten them by night.  
They asked/ and there came quayles and  
he fylled them with heuenly foode.  
He opened theym the stony rocke/ & there  
flowed oute waters / the floudes ranne  
downe ȳ wyldernesse. For he remēbzed  
his holy promyse / and also his seruant  
And he led forth his people in (Abrahā.  
great ioye/ & his chosen w̄ gret triumph.  
And he delyuered them the lades of the  
gentyles/ & they chalēged vnto them the  
labours of the flocke by right herytage.  
To thetente they wolde obserue his ce  
remonyes/ and kepe his lawes also.

ADUERTHE THE LORD.

The argument into the .L. vi. Psal.

The people of god scatered amonge dyuerse  
nacions

**C**onfitemini. the seconde. Psal. L. vi.  
nacions of the gentyles for their synnes: exhort  
themself to prayse the goodnes of god layd forth  
alwayes to the that seke him. The tytyle of this  
Psalme. Loue ye the lord which hath his be-  
gynnyng of him selfe / and all other creatures  
haue their begynnyng of him.

**C**onfitemini. Magnifye ye the lord  
de / for he bereth vs good mynde / &  
his mercy is set forth for vs into euerlast.  
Who may expresse & noble actes of (sing)  
the lord / who may declare all his praises  
Blessed are they that obserue equitye /  
and studie to do right at all tymes.

Remembre me / oh lord / accordyng to thy  
good wyll promysed to thy people / vnder-  
see me with thy sauynge helth / which thou  
hast promysed. That I might delecte in  
beholdyng the prosperyte of thy chosen  
that I mighte reioyse in the gladnesse of  
thy folke / and that I might glorie with  
thy people / whō thou hast claimed to be  
thy right heritage. We are sinners lyke  
as oure fathers were / we haue commyt-  
ted wickednes and haue done vngodly.  
Our fathers in Egypte regarded nat thy  
myracles / neither remembred they thy ma-  
nyfolde goodnes: they rebelled at the see  
euyr at the red see. And yet he saued the  
for his names sake / to magnifye his glo-  
rious power. He rebuked roughly the  
red see & it was vnderied / and he led them  
thorowe



thorow the depth lyke as thorow a de  
He preserved them from the hands (scete.  
des of their aduersaries / & redeemed them  
from the power of their enemies.

And the waters overwhelmed their ad  
uersaries / so that nat one of theym was  
left a lyue. Than beleued they his wo  
des / and longe forth prayse vnto him.

But full sone after forgote they his wo  
kes / they wolde nat abyde his pleasure.

They were set a fyre w<sup>th</sup> lust in the deserte  
and they tempted god in the wylernes.

And he gaue them their askige / but with  
it he cast their bodyes into a consuptyon.

They enuyed Moyses and angered hi in  
their tentes / and Aaron also the lordes

Wherth opened her selfe & was (saynte.  
lowed in Dathan / & supte by the congre  
gation of Abiram.

Euer consumed their  
felowshyp / the flame brente by thungodly.

They made a calfe in Horeb / & worshipt  
And they turned his beaue the cast idole

trouise glory into the symyltude of an ore  
that eateth grasse.

They had forgotten god thei saupoure /  
euen him whiche dydde so great thynges

for them in Egypte.

They forgot the myracles in the lade of  
Ham / euen the terribile actcs / whiche he

wrought in the redde see.

and

And he thought to haue banished them  
had nat Moyses his chosen put forth hi  
selfe a speker for them reconlyed these of  
broken/ & peasynge his heuy indygnation  
vnlesse he shulde haue destroyed them

After this they dyspyled that lande so  
worthy to be desyzed / neither had they a  
ny faythe to his promyse .

They murmured in their tabernacles/  
they gaue no hede to the lord.

And he lyfted vp his hande againste the  
to thzowe them downe in the wylbernes.

Ye/ to cast downe their posterite amōge  
the gentyls / & to scater them into the re-

They were addicte & maryed vnto( giōs.  
Baalpeoz/ & they ate the ded sacrifyces.

They prouoked him to angre with their  
owne inueneyons/ and vengeaunce crept  
in and sprede amonge theym

Thā stepte forth Pinchas & auēged god  
des quarell & helde backe the vengeaunce .

Which acte was a lowed him for a right  
wyse dede thzowout all ages into cuerla

They prouoked god also at the (springe.  
waters of their grugynge against sayēg/

& Moyses was puished for their sakes.  
For they troubled & vered his mynde / &

he spoke a mysse with his mouthe.  
Neither wolde they destroye the gentyls

as the lord commaunded them.

They

The .L. vi. Psalm.

They medled & married with the gentyls  
and learned their workes. They wor-  
shypt their carued images which turned  
them to cōfusyon. Also they slewe their  
owne sonnes & daughters/offringe them  
by to sacrifices to devils. They shedde  
thiunocent blode / eyn the blode of their  
owne sonnes & doughters whō they slew  
and offred to the Idols of Canaan / & the  
erth was polluted with the blode.

They were defyled thozowe their owne  
workes / & they were vnshamfased in their  
owne dedes. And the wraath of the lord  
was kyndled agaynst his people / and he  
turned his face from his herptage.

And he betoke them into the handes of  
the gentyles / & they that hated thē were  
become their rulers. And their enemies  
oppzessed them / & subdued them to their  
Many tymes he deliuered them (power.  
and yet they rebelled his pleasur / & were  
worne out with their owne wyckednesse.  
And he bebelde whan they were soze lai  
de agaynst / and herde their lamentacion.  
He remēbred hys promyse vnto them / &  
of his great goodnes he turned himselte  
from indygnation. And he brought it  
to passe / that euen they which helde them  
in captiuyte had pytie vpon them.

Save vs lord our god / & seperate vs fro  
the



Confitemini the thirde. Psal. L. vii.  
the gentyles/ that we might publickly thy  
holy name/ & prayse the i thy laudable de  
The lord of Israhell be praysted (des.  
from worldes & in to worldes/ & all peple  
might saye. Amen. Praise ye the lord.

The argument into the .L. vii. Psal.

Here the Prophet declarcth all aduersyte to  
be sent in/ & to be taken away also of god onely.

**C**onfitemini. Magnify ye the lord/  
for he is gracious & of good mynde  
towards vs / & his goodnes shadeth forth  
for vs for euer. Let them that are rede-  
med of the lord/ cūn the whom he hath  
losed from so narowe straites praise him  
Whom he hath gathered from the parts  
of therth/as from the East and west/ from  
the north & south. For whan they erre  
fro the way in the desert/ & fynde no tow-  
ne inhabited. And for hunger & thyrst  
their soule famysheth in them. They cry  
to the lord in suche a narawe straynte/ &  
he delpyereth the from their distresse.

And leadeth them into the ryght waye/  
which bringeth the to the cyte inhabited  
Of this they magnifye the lord for his  
goodnes/ they publyshe his metuelous de-  
des amonge men. As whā he satisfieth  
a thyrsty soule/ and replenysheth an hun-  
gry soule with good sustinaunce.

But they that sit in derkenes/ and in the  
shadow

The .L. vii. Psalm.

Shadow of deth / in affliction / and yerne.  
Because they rebelled agaynst the wordes of god / and casted away opprobriously the counsell of the most hyghest.

Whose hert he tameth by affliction / for they fall & there is nat one that wyl helpe them.  
They crye vnto the lord in supe the narrow straintes / and he delyuereth them from their distresse.

For he ledeth them forth of derkenes / & from the shadowe of deth / and breketh of And than they magnifye their bandes: the lord for his goodnes / and publyshe his meruaylous actes amonge the men.  
Whan he had broke the doores of stele / & destroyed the barres of yerne.

Holes for their spynes / and wikednesse their mynde abhorreth all are scourged.  
maner of meate / they are brought euen And they crye vnto the (to dethes doore. lord in to their narrow strainte / & he delyuereth them from their distresse.

For he commaundeth with a worde / and healeth them / and delyuereth them from destruction nowe beyng at hande.

And thā they magnifye the lord for his goodnes / and publyshe his maruclous actes amonge men.

They offere vnto him the sacrifice of praise / and shewe forth his workes with gret triumph

triumphe. They entre into the see with  
 myppes/ and labour and stryue in the bro  
 de rough waters. They also se the wor  
 kes of the lord / & his wondrefull thyn  
 ges in the depe sees. For at his com  
 maundement cometh forth the stormy  
 wynde/ & lyfeth vp the waues of the see.  
 And they nowe ryse vp into the heuens/  
 and anonc they fall downe into the dep  
 thes/ so that their hertes are clene gone.  
 They are throwe here and there/ they ar  
 tossed / they rele lyke drunken men / they  
 ar at their wyttes ende. And they crye  
 vnto the lord in this narrow strait/ and  
 he thow his helpe delyuereth them out  
 of their distresse. For the stormy wynde  
 auoideth / that the see myght be caume &  
 her waues might be still. Than ar they  
 glad that they are at rest / and he leadeth  
 them forth vnto their pleasaunt haue.  
 And thā magnifye hey the lord for his  
 goodnes/ & publishe his meruelous actes  
 amonge the men. And they extoll him  
 in the congregation of the people / they  
 prayse him in the ptesens of the elders.  
 He that turneth the moyst and frutefull  
 soyle into a drye deserte / & carryeth away  
 waters from the thristy erth.  
 And brygeth frutefull soyle into barons  
 for the offences of the dwellers therein.

Bzin.



Paratum cor. Psal. L. viii.

Bringeth it so to passe / that the drye des-  
serte be turned agayn in to moyst soyle / &  
waters boyle forth of y<sup>e</sup> chy<sup>2</sup>st<sup>e</sup> groūde.  
And there than setteth he these hongry  
and famished men / they prepare them cy-  
ties to be inhabited. They sowe the fel-  
des / they plante the vynyardes / & they  
make frute and encrease of corne.

He blesseth them and they are encreased ex-  
cedyngly / their cattall fayle nat.

And agayn / they are mynyshed / and cast  
downe with barones / disease / & sicknes.

He maketh hygh princes to be of no re-  
putacyon / and he maketh them to erre be-  
wyde and strange places.

But in the meane season he lyfteth vp y<sup>e</sup>  
poze man out of trouble / and maketh hi  
an housholde lyke a flocke of shepe.

The rightwylse shall feare & be glad / & al  
men gyue to shewdenes shall stope their  
Mouthes. Who is wyse? let him obser-  
ue & marke these thynges / & he shall per-  
ceyue the goodnesse of the lord.

The argument in to the. L. viii. Psal.

In this psal. the prophete declareth howe de-  
syrous he was to prayse god / bothe with mouth  
and instrument. The tytlic of the psal. The dy-  
tie of the songe of Dauid.

**P**aratum cor. My herte is full set  
both to playe and to synge a songe  
with

with my tounge. Come on psaltery and  
harpe / for by & by shall I set you in tune.  
I shall magnifye the amonge the people  
(oh lord / and shall prayse the amonge &  
For thy goodnes is so gret & (nations.  
it passeth the heuens and thy faythfulnes  
also / & it lyfteth vp it self vnto & cloudes  
& raise thy selfe aboue & heuens; oh god/  
and thy glorious beaute ouer all therth.  
That thy welbeloued might be in saue-  
garde / preserve me with thy right hande  
and graunt me. God hath expessed  
his mynde from his secreete holy place / I  
shall be gladd / and deuyde Shechem / and  
shall meete out the valey of Succoth.  
Gilead is myne / Menasheh is myne / E-  
phraim is my chefe stronge holde / Iehu-  
dah is my kyngdome. Moab shall be sub-  
dued vnto me / as a caldzen in the which  
I wyl washe my fete. Edom shall be  
vnto me lyke a vyle place / wherein I wyl  
cast awaye my shooes / vpon philistea wil  
I take my pleasure. Who shall lede me  
in to the stronge defended cytie? who shall  
lede me vnto Edom? Verily eyn thou  
god whichc repellst vs / and woldest nat-  
ones go forth with vs among our host.  
Helpe thou now vs & delyuer vs fro one  
euemyes / for bayne is the helpe of men.  
In god we shall strongely preuaile / for it

Deus laudem. Psal. C. ix.

is he that shall trede downe our cucmys.

The argument in to the. C. ix Psal.

**T**he fyrst parte of this psal. ar cruell bānynges or willhynges agaynst Doeg and other flaterers of Saule / which with their lyes sterred him vp agaynst Dauid: In the later parte he cōplayneth of his owne myserable state / desyringe the helpe of god. The tytle of this psal. The dite of Dauid committed to the chaunter.

**D**eus laudē. God in whō I reioyse and glozy / holde nat thy self fro me  
For the vngodly haue opened their mouthes agaynst me / & crafty deceyuers haue comuned w me / but with a lyenge tonge.  
They besege me with odious cōmunicacion: & bete me downe without cause.  
For that I loued them / they hated me agayn / and yet I pray for them.

They quitte me euell for good / & hated  
Set some vngodly ruler vpon (for loue him / and lette some cruell aduersarye  
So that whan he shall (be his superiour come into iugement / he myght go forth lyke a condemned wretche / and his owne tale for his delyueraunce mought condē  
Let his tyme be shorte / and anoone him ther redy to take his offyce.

Let his chyldren be yong and fatherles and his wyfe a carefull wydowe.

Let his chyldren be wandryng beggers wretched crauers heuily / for their lyuig  
put



The .L. ix. Psalme.

put out of their poze cotage.

Lette the brybunge vsurers catche what  
so euer he hath / and strange men dispo-  
se the thynges whiche he had gotten with

Let there be none to pyte (great labour.  
and to helpe hym / neither one y wyl fa-  
uour & socour his yong fatherles chyld

Let his yssue be cut of / and his name be  
done awaye in one generatyon .

Let the vnrightheysenes of his fathers  
be brought in mynde befoze god / and let  
nat the synnes of his mother be forgoten.

But let them be befoze the lorde euer / &  
their memoriall be caste out of therthe.

Bicause he thought nat to do mercy / but  
persecuted & vexed the poore afflicte man  
to slep hym broken in hert .

He delyted in cursyng / let it therfoze fall  
vpon hym selfe / he turned him from bles-  
syng / let it therfoze be ferre from him.

Let him be wrapped in cursynges / as in  
his clothes / & let them synke in to him ly  
ke water / & in to his very bones like oyle

Let cursyng be as his garment wher-  
with he be clothed / & as his gyrdle wher-  
with he be euermore gyrded.

Let this be the rewarde from the lorde /  
vnto these men whiche are agaynst me /  
and speke hurte vpon my soule .

But thou art y lorde / oh lorde / dele with

R. ii.

me

**The .C. .ix. Psalm.**

me for thy names sake / for fauorable is  
thy goodnesse deliuer thou me .

**H**o: I am scourged and pooze / and my  
herte laboꝛeth and faynteth within me.

**I** banishe awaye lyke a glyding shadow  
and am hunted by fro place to place lyke

**M**y knees folde vnder me for (a locust.  
lacke of meate / my fleshe is gone / my fat

nesse is lost. **I** was a laughynge stocke  
to as many as se me / they wagged their  
heddes at me. **H**elpe me lorde / my god /  
kepe me for thy mercyes sake.

**L**et them knowlege y this is thy hande  
and that thou / oh lorde / haste done thys

**L**et the curse / but blesse thou / let (thig.  
them ryse agaynst me / but to their owne  
cōfusiō / but yet let thy seruant reioyse.

**L**et my aduersaries be lased in with sha  
me / and couerde with confusiō lyke as  
with a cloke. **I** shall magnify the lorde  
dilygently with my mouth / **I** shall pray  
se him among many . **H**o: he wyll stan  
de at the pooze mānes right hāde / to kepe  
his soule from tyauntes in authorite .

**The argument into the .C. .ix. Psal.**

**T**his Psal. is a songe of Dauid wherin he  
syngeth of the kyngdome of Christ which began  
in Syon / and from thence it is come forth vnto  
thendes of the worlde / and it shall holde vntyll  
both al the heuēly and erthely creatures worship  
Christ

Dixit dominus. Psal. C.r.

Christ/ and his enemyes be put downe to be his  
fote stole. The tytle of the ps. The dite of Da.

**D**ixit dominus. The lordc said vn  
to me/lorde/ syt on my right hande  
vntyl I make thyn enemyes thy fote stole  
The lordc shall bringe forth thy mighty  
impery fro Hyon & exercyse thou thy po  
wer in the myddes of thyne enemyes.

Thy people shall present themself vnto  
the welwyllynge / in suche tyme as thou  
shalt declare thy power in the cyte/in thy  
noble & holy clerenes/ euyr thy yongons  
from their mothers wombe shall be there  
present/ as thycke as the fleshy moynige  
The lordc swore/ & he shal nat re= (dewe.  
pente him / thou arte the offerer ones for  
euer to offre thyn owne selfe/ accordynge  
as it was fygured in Melchizedech.

The lordc beyng euer at thy right hande  
shall smyte downe euen the kiges in time  
of his wraath. He shall execute iugement  
vpon the gentylcs / & fyll all places with  
their deed carjons / it is he & shall smyte  
downe the heed that raygneth so wyde.

But of the troublous water must he first  
drinke by the waye / therfore/ than after  
shall he excolle and lyfte vp his heed.

The argument into the .C.xi. psal.

**T**his psal. is a prayse in the whiche the po  
wer / wysdome / and goodnes of god ar magni  
fied. The title of this psal. Loue ye the lordc.

Confiteboz.



Confitebor the seconde. Psal. L. xl.

**C**onfitebor. I shall surely magnify  
the lord with all my heart in the consell  
of the rightwysse / & in the congregatyon.  
Excedyng great are the workes of the  
lord / which searched diligently and well  
thought vpon / a man shall fynde in them  
what soeuer he shall desyre . What so  
euer he doth it is solempne & ful of maie-  
sty / & his rightwysnes abydeth for euer.  
He hath brought it to passe that there  
shall be a memoriall of his myracles / the  
lord he is gentle / graciously / and redy to  
He hath gyuen a proue to (haue mercy.  
his worshippers: he hath remembred his  
promyse into many worldes.  
He declareth to his people / with the howe  
great power his workes were done / euen  
whan he gaue the the heritage of the ge  
What soeuer he hath done by his (tyles.  
power / thei are faithfulness & equitye / what  
soeuer he commaundeth it is saythfull.  
They are made faste to abyde in to euery  
age: for they are done of trewe saythful-  
nesse and right iugement.  
He hath sente redemption to his people /  
he hath commaunded that his couenaunte  
shold be kept holy to euery worlde / holy  
and to be feared is his name.  
The begynnynge of wisdom is the feare  
of the Lord / they saoure righte holpe  
that

Beatus vir qui ti. Psal. C. xli.  
that gyue diligence to do his commaund-  
ementes / the prayse of these men conty-  
nueth everlastynge.

The argument into the .C. xij. Psal.  
In this Psal. the prophet declareth the per-  
petuall felicitye of them which feare / worshyppe  
and folowe god in doyng mercy.. The tytyle of  
this psalme. Loue ye the lord.

**B**eatus vir qui ti. Blessed is that  
man that worshippeth the lord / and  
in his commaundement is earnestly occupied.  
His issue shalbe in great power in therch  
the generatiō of the rightwysse shal pro-  
plētuousnes & riches at i his hou (spee-  
se / and his rightwysnes stādeth for ever.  
To the despyrers of ryst he maketh lyght  
to sprynge in dcknes / for it is he y is gra-  
cious / bente vnto mercy / and rightwysse.  
A good mā shall deale fauorably & frely  
he wil dispose his goodes with iugemēt.  
For he shall nat styde to fall for euer / a  
rightwysman shalbe in ppetuall remem-  
Whan he shall here afflyction (braunce.  
to be at hande / he shall nothyng feare)  
for his herte is confirmed / that is to saye  
stayed in the lord.

His hert is vnderfet / he shal nat fere / vnto  
till he se his despyt fall vpon his enemyes.  
He distributeth & gyueth forth to y pore  
nedy / his rightwysnesse abydeth for ever  
his

**Laudate pueri. Psal. C. xiii.**

his power shall be exalted with dignitie.  
All this shall the vngodly se / and haue  
indignacyon / he shall grynne w<sup>th</sup> his teth  
& shall consume him self / for the vngodly  
verily shalbe dysapoynted of his desyer.

**The argument into the. C. xiii. Psal.**

**H**ere the Prophet exhorteth to the prayse of  
god for that he beholdeth / he gouerneth / and at  
his pleasure chaungeth all thynges / lyftynge vp  
alwayes the humble men / & restoring the careful  
wretches. The tytlic. Loue ye the lord.

**L**audate pueri. Praise ye seruantes  
of the lord god / praise ye the name  
of the lord. Let the name of the lord  
be spredde in this tyme / & into all worldes  
Hecō the sōne risynge vnto the / to come.  
downe fallynge / the name of the lord be  
High is the lord aboue all na- (praysed.  
tiōs / his beautifull glory is aboue heuē  
Who maye be compared to the lord our  
god / euen he that ruleth on highe?

I meane him whiche so humbleth him  
selfe / that he wolde se all thynges bothe  
in heuen & erth. Whiche lyfteth vp the po  
re frō the dust / & exalteth the nedy frō the  
do let him with the beste / eyn (dunge.  
with the chiefe of his people. Whiche so  
restoreth the baren / that she hath an hou  
se full / and maketh her a glad mother of  
many chyldren. Praise ye the lord.

**The**



In exitu Psal. C. xliii.

The argumēt in to the. C. xliii. Psal.

**I**n this Psal. the Prophete declareth howe ioyfully Israell was brought out of Egypt/and toucheth brefely certayne of the these miracles whiche the lordē dyd for them.

**I**n exitu. Whan Israell came oute of Egypt/ the house of Jacob/ from the people of strange tonge.

Juda was goddes holy people / & Israel was y folke ouer whō he wold haue rule  
The see sawe the hoste of god come & she gaue backe / Jordayne fled & gaue place.

The mountayns scipped lyke wethers/ & the hylles lyke the lāmes of the flocke.

What ayled the thou see thus to fye? & thou Jordane/why goest thou backe?

What meane ye mōtains this to sprige wethers? & ye hylles to play lyke lāmes.

At the presens of the lordē the erth must nedes trēble & feare/ ye & that at the ples of the god of Jacob. For he bryngeth the harde rock into a ponde of water/ euē the very stonne into plentuous springes.

The argument into the. C. xlv Psal.

**I**n this Psal. David prayeth god for glorie of his name to do good vnto the people that it myght be openly knowē / him onely to be god/ & all Images to be but Idoles.

**D**on nobis domine. Nat to vs lord  
De/nat to vs/but vnto thy name g<sup>ve</sup>  
ue the glory and prayse / for thy mercy /  
and

and for thy trouthes sake.

Wherefore shulde the gentyls say / where  
is nowe their god? Whā our god is in þ  
heuens / he doth what soeuer lyketh him.  
Their images are but golde and syluer /  
euy n the worke of manues hande .

They haue mouthes & yet speke thei nat  
eyes & se nat/cares and here nat/nose and  
They haue handes and no- (smell nat.  
thyng fele they / fete and goo nat / withe  
their throte make they no noyse .

Unto these Idoles are they lyke & make  
them / and as many as trust vnto them.

But Israbel trust thou in the lorde / for  
he helpeth them and is their shelde .

We / of the house of Abarou / se & ye trust  
in the lorde / for he is their helpe & their  
We worshippers of the lorde / se (shelde.  
that ye truste in the lorde / for he is to the  
helpe and defender.

The lorde wyll haue vs in mide / it is he  
that wyll do good / he wyll do good to þ  
house of Israell / & to the house of Aarō.

He wyll be benefyciall to þ worshippers  
of the lorde / as well to the lytell as to þ

The lorde might encrease his (great.  
good mynde toward you / towarde you &  
toward your chyl dren.

We are they to whom the lorde doth good  
which hath made heuen and the erth.

The

Psalm. Psal. Lxvi.

The heuē / the beci heuēns at the lordes  
but the erth hath he gyuen to the childre  
The dede in no maner of wyse (of mē:  
Shall prayse the lord / neyther they that  
go downe to the place of sylence.

But we shall magnifye and prayse the  
lord / from this tyme in to euerlastyng.  
✠ Prayse ye the lord.

The argument in to the. Lxvi. Psalm.

**T**his psalme is a thankfull songe for the  
helpe of the lord / wherby Dauid escaped whā  
he was now compassed in of Haules hoste.

**D**ilexi. I loue the lord for he hath  
herde me / he hath herde the depe de-  
syers of my herte. He bowed down his  
eares vnto me / wherfore whyles I lyue  
shall I call vpon him.

The sorowfull snares of dethe helde me  
strayte / strayte anguyshes hampered me  
in / anguyshe and afflyction founde me .

But yet the name of the lord I called v-  
pō I beseeche the lord deliuer my soule.

The lord our rightwyse god is prone vn-  
to fauour / he is redy & bente vnto mercy.

The lord kepeth & poze simple / I was  
full poore & full of care / and he saued me.

Turne the my soule vnto thy rest / for the  
lord hath rewarded the. For thou hast  
deliuered my soule from dethe / myne eyes  
from teares / and my fete from slydynge.

I shall



Laudate dominum omnes. Psal. C. xviii.

**I** shall continue and dwell before the lord  
among the living men.

**I** beleued / and therefore muste I nedes  
speke / but I was sore scourged therefore.

**S**o that I thought & sayd with my selfe  
whan I fled so hastily / euery mā is a lyer  
What shal I gyue agayn to the lord / for  
all the benefytes which he hath gyuen me  
**I** shall take the cuppe in the thankfull  
sytt for the helpe brought me / and I shal  
call vpon the helpe of the lord.

**N**owe shall I performe my vowes vnto  
the lord in the presens of all his people.  
Precious is the deeth of his sayntes / in  
the eyes of the lord.

**Y**e verily lord / for I am thy seruant / I  
am thy seruāt / & the sonne of thy hande  
mayde / euen thou hast losed my bondes.

**U**nto the shall I make the sacryfyce of  
praysse / & the name of the lord shall I cal  
Nowe shall I performe my vo- (vpon.  
wes / before al his people.

**I**n the fore porches of the house of y<sup>e</sup> lord  
in the myddes of thy Ierusalem.

The argument in to the. C. xviii. Ps.

**I**n this Psal. the Prophete prophesyeth the  
gospell to be preched to the gentils.

**L**audate dominū oēs. Praysse ye y<sup>e</sup>  
lord / all gentyls / magnifye him al  
For his mercy is spredde ouer / (nations.

Confitemini. the fourth. Psal. L. xviij.  
ds/ and the faithfulness of the lord standeth for ever.

The argument into the. L. xviij. Ps.  
This psalme is a prayer in whiche David deliuered now from all his afflictions/ and promoted to be kynge of all Israell / openly in the tabernacle of god gaue him thanks / & also layde forth the persone of Christ in him selfe.

**C**onfitemini. Magnifye ye the lord for he is gracious / & his mercy endureth for ever. Let Israell now magnifye hi/ for his mercy endureth for ever. Let the house of Aaron magnifye him/ for his mercy endureth for ever.

Let as many as feare the lord magnifye him/ for his mercy endureth for ever. When I was in a greuous straynte / I called vpon the lord/ and he graunted to set me at large. The lord standeth on my syde / I shall nat feare what so euer man maye do vnto me. The lord standeth on my syde with my helpers/ and I shall se my desyre vpon the that hate me. It is beter for one to comytte him self to the tuition & defence of the lord / than to manes defence.

It is better to put our confydence in the lord/ than in men: be they neuer so great. When all the gētyles beseged me on euer syde/ well sayde I/ in the name of the lord/ for I shall cut them away.

They

They compassed me in / ye / they beset me  
in round about / well sayd I / in the name  
of the lord / for I shall cutte them away.  
They swarmed about me lyke bees / and  
inuated me as ferly as fyre & drie thornes  
but they were sone quenched / for I sayde  
well / in the name of the lord I shall cut  
I was cast with great bynde (thē awaye.  
lence redy to haue fallen / but the Lorde  
sustayned and helpte me.

The lord is my strength & the very same  
whom I prayse / it is he that is my sa-  
The voyce of triumph / & (yunge helthe.  
of men ioyfully publyshynge their sa-  
yunge helpe nowe broughte vnto theym /  
is in the tabernacles of the ryghtwysse /  
for the right hande of the lord hath brogt  
it so mightely to passe. The right hande  
of the lord is excellent high / the right ha-  
de of the lord hath brought it so mighte  
I shall nat dye but lyue / and (ly ropasse.  
shall publyshe the workes of the lord.  
He chastysed him with greuous & earnest  
chastemute / but yet he betoke me nat to  
Open ye vnto me the gates of the (deth.  
company of rightwysemen / and I shall  
enter in at them and magnifye the lord.  
This is the gate of the lord / the right-  
wysse shall enter in therat.

I shall magnifye the for thou hast graū-  
ted



The .L. xlviii. Psalm.

ted me/ & hath brought me a sauige helpe.  
The stone which the builders opprobri-  
ously casted away/ is made an hed corner  
Of the lorde this is done/ and this (stone  
same thyng is a myracle in oure mynde.  
This is y same day which the lorde hath  
made/ let vs be glad and reioyse therein.

I beseech the /lorde/ nowe helpe vs/ I be-  
seche the lorde make vs nowe.

Well happen it to that man which is co-  
mē in the name of y lorde/ we shall praye  
for your welthe to happen vnto you fro  
the house of the lorde.

The lorde is strong/ & he wyl make light  
to shyne vpon vs / tye youre sacrificies to  
be offred/ eyn to the altaris endes with  
It is thou that arte my god (cordes.  
and I shall magnifye the / thou arte my  
god/ and I shall exalte the.

Magnifye ye the lorde for he is gracious  
and his mercy endureth for euer.

The argument into the .L. xix. Psalm.

This Ps. declareth in how gret price & reue-  
rence/ the sayntes or holy men haue the lawes of  
god: how earnestly they ar occupied in the/ howe  
they sorowe to se the broken & sayd agaynste of  
the vngodly: howe they praye to be taught them  
of god: and to be acquainted and accustomed  
with them / and (to be shorte) howe they despayre  
those men to be destroyed (what so euer they be)  
which breake and saye agaynste theym.

The

Beati immaculati. Psal. L. xix.

\* The first Octonary. Aleph.

**B**eati immaculati. Blessed are they  
which lyue pure & innocently / euen  
them I meane which lyue after the lawe  
Blessed are they whiche ob- (of the lordc.  
serue his testimounyes / & serch them with  
Hoz they shall do no wy- (altt heir hert.  
kednes / that thus trede his wayes.

Thou hast comaunded / y thy comaunde-  
mētes shulde be kept w earnest delygēce.  
Wolde god that my lyfe were so instruct  
that I might obserue thy ordinaunces.  
Than shulde I nat be disapointed / whan  
I shal haue al thy comaundemētes before  
I shall magnifye the with a (myn eyes.  
pure herte / whan I shall learne thy right  
I shall obserue thy or- (wise iugemētes.  
dinaunces / forlake me nat at any tyme.

\* The seconde Octonary. Beth.

Howe shulde the yonge man amende his  
lyuyng? he shal well amēde it in obseruig  
With all my hert haue I (thy pleasures.  
sought the / suffice me nat to swarue from  
thy commaundementes.

In my herte haue I hyd thy wordes / to  
thentente I wolde nat offende the.

Worde thou art prayse worthy / teche me  
With my lyppes shal I (thy ordinaūces.  
Owe forth all the pleasures of thy mouth  
I shal reioyse of the way which thy testi-  
monies

monyes teache/ as vpon all maner of thyng  
vpon thy commaundementes that I shal  
set all my mnde/ & shall set thy pathes be  
In thy ordynaunce shal I (fore my eyes.  
delyght/ & I shal nat forget thy wordes.

\* The thyrde Octonary. Simel.  
Be warde thy seruant / that I may lyeue/  
and obserue thy pleasures.

Uncover my eyes / that I may perspy  
se the meruelous thynges in thy lawe.

I am but a stranger in the erth/ yet hyde  
nat thy commaundementes fro me.

My soule is broken w<sup>th</sup> desyre / to knowe  
at all times thy pleasures. Thou shalt  
sharply rebuke the vngodly / cursed are  
they that erre from thy commaundementes  
Take away fro me/ opprobry & ignomi  
nie/ for I shall obserue thy testymonies.  
Euen the chiefe rulers sit & speke agaynst  
me/ but yet thy seruant is occupied euer  
Also thy testymonies are (thy ordināces.  
my delyght and my conselers.

\* The fourth Octonary. Daleth.

My soule cleued to the erth/ restore me ac  
cordinge to thy promyses.

My lyfe I haue shewed vnto the / & thou  
hast graunted me/ teche me thy ordynaūces  
Make me to vnderstaunde the wayes of thy  
commaundementes / and than shall I thin  
ke vpon thy merueles.



The .L. xlii. Psalm:

My soule was melted away with sorow  
full thoughtes / make me styffe agayn ac-  
cordinge to thy promyses.

Turne thou away fro me the deceptfull  
way / & make thy lawe pleasaunt vnto me.

The true waye haue I chosen / and thy  
pleasures haue I set before my eyes.

I cleued to thy testymones of thy lord / let  
me nat be shamed.

I shall come in the waye of thy commaun-  
dementes / for thou shalt ease my herte.

The fyfth Octonary. Be.

Teache me / lord / the way of thy ordina-  
ces / and I shall marke it for euer.

Spue me vnderstandynge & I shall kepe  
thy lawe / I shall kepe it w all my herte.

Lead me by the pathe of thy preceptes /  
for in it is my pleasure. Bend my hert

into thy testymones / and nat into lucre.

Turne away my eyes lest they beholde  
vayne thynges / in thy way quicken me.

Make faste thy promyses to thy seruant  
which is addicte vnto thy worshyppe.

Turne away my shame which I feared /  
for thy Iugementes are fauorable.

No / I despyed thy commaundementes /  
restore me for thy ryghtwysnes.

The syxte Octonary. Clau.

Be present with me / o lord / with thy  
mercy / come to me with thy helpe / accor-

dynge

The .x. Psalme.

bynge to thy promyses.

That I might haue to answere my reuylers/ for I sticke to thy promises.

Suffre nat at any time y word of trouth to be taken fro my mouth/ for I haue respecte vnto thy ordinaunces.

And I shal obserue thy lawe studiously euer worlde without ende.

I shal go into be at large restrained with nothyng / for I haue sought thy comaund

I shal preche thy testymonyes (demetres. before kynges/ & shal nat be confounded.

But shal delyght i thy preceptes/ which I shal lyft vp my handes (I haue loued. to do thy preceptes which I haue loued/ & shal thiike besely vpon thy ordinaunces.

The seuenth Octonary. gain.

Remembze thy promyse to thy seruant/ into the which y hast caused me to trust.

Thy promyse is my confort in my affliction / for it is it that restozeth me.

These proude vngodly haue scorned me soze : but yet I swarued nat fro thy lawe I remebzed thy iugementes which thou hast done euy n fro the begynnyng / o lordes/ and I was well comforted. It kyndled

my herte and freted me soze / to see these proude vngodly thus to forsake thi law.

Thy ordynaunces were my songes/ wht les I here way sayzed a straunger.

D.ii.

In

The .L. xix. Psalme.

In the night shall I thynke vpon thy name o lord: and I shall obserue thy lawe. This grace hast thou giuen me / that I might obserue thy commaundementes.

\* The eyght Octonary. Beth.

Thou art my lotte o lord: I am ful purposed to obserue thy commaundementes.

I longe for thy presens w<sup>th</sup> all my herte / haue mercy v<sup>er</sup> me accordyng to thy promise.

I called to mynde my wayes / & (myselfe).

I turned my fete vnto thy testymonyes.

I hastened my selfe & dyfferred nat / to then sente I wolde obserue thy preceptes.

The vngodly congregacyon hyndred me sore / but yet dyd I nat forget thy lawe.

At mydnighte shall I ryle vp to prayse the for thy rightwylle iugementes.

I asseygneye my selfe with all y<sup>e</sup> worshyppe the / and with them that obserue thy commaundementes.

\* The nynth Octonary. Teth.

Thou hast delte fauorably w<sup>th</sup> thy seruāt o lord: accordyng to thy promise.

Hearne me rightly to sauour & to knowe / for I beleue thy commaundementes.

Before I was tamed with affliction I erred / but nowe I marke thy sayenges.

Thou arte good & graciously / instructe me in thy ordynaunces.

These proude vngodly framed together their



The .L. xix. Psalme.

their paynted lyes agaiſt me / but I ſhall  
obſerue thi cōmañdemētes w<sup>th</sup> all my hert  
Their groſſe hertes are congeled lyke ta-  
lowe / but I ſhall delyte in thy lawe.

I was happye that thou tamedſt me w<sup>th</sup>  
afflyction / that I might yet ſo be instruc-  
te in thy ordynaunces.

Better is the lawe of thy mouth to me /  
than thouſandes of golde and ſyluer.

The tenth Dictonary. Job.

Thy handes haue ſaypōned me / and ord-  
eyned me / gyue me vnderſtandyng to  
learne thy commaundementes.

They that feare the ſhall be glabbe / to ſe  
me ſo to cleue to thy promyſes.

Nowe knowe I lorde that thy iugemen-  
tes are righte good / and that thou haſte  
ſcourged me of a good entente.

But I beſeeche the let thy mercy be my  
conforte / accordige to thoſe wordes whi-  
che thou promyſedſt to thy ſeruaute.

Let me be in thy fauour and I ſhall ly-  
ue / for thy lawe is my delyte.

Let theſe proude vngodly be confounded  
for they go aboute to diſtroy me faultles /  
but yet ſhall I in the meane tyme ſet all  
my mynde vpon thy cōmaundementes.

Let them that worſhypppe the and know  
thy teſtimonyes / turne vnto me.

My herte ſhall be perſpyte in thy ordinan-  
ces

The .L. xix. Psalm.

ces / Wherfore I shall nat be shamed.

The .xi. Octonary. Caph.

My soule faynted longynge after thy sa-  
upnge helpe / but yet I lyfte vp my eyes  
vnto thy promyses. My eyes daseled  
with lokynge vp after thy promyses / &  
I sayd / whan wilt thou conforzte me?

I was dzyed away lyke a bladder haged  
in the smocke / but yet forgete I nat thy  
How longe shall thy ser- (ordinaunces.  
uant suffre these thynges? whan wilt thou  
at last geue sentēce agaynst my persuers  
These proude vngodly dygged pitfalles  
for me whiche haue no respecte vnto thy  
All thy preceptes ar faithfull & (lawe.  
true / they persecute me vnworthly / helpe  
They had almost made an en- (thou me.  
de of me in therth / but yet in no maner of  
wyle forsoke I thy commaundementes.  
Restore me for thy mercyes sake / & than  
shall I kepe the testimonicis of thy mouth

The twelwe Octonary. Lamed

Oh lorde thy worde standeth for ever / in  
From generation to gene- (the heuens.  
ration continueth thy trowth / thou haste  
set therth and it standeth still.

The tyme continucth still accordyng to  
thy ordynaunces / for all thynges are at  
thy commaundemente.

Excepte thy lawe had bene my delyght /  
I had

The .xix. Psalme.

I had perished in my affliction.

I shall neuer therfore forget thy commaundementes / for by them thou hast refres-

I am thyne / saue thou me / for (hed me.

I serched thy commaundementes.

The vngodly wapt to distroye me / but I in the meane tyme shall endeuer me to vnderstand thy testimonies.

I perceyue that euery thyng comprehensyble hath an ende / but thy commaundementes are incomprehensyble.

The .xiii. Octonary. Men.

Oh / howe exceedingly haue I loued thy lawe / continually do I thynke therof.

Thou hast made me wyser than myn enemyes / thorow thy preceptes / for they are euer in my mynde.

I exceeded all my teachers in right vnderstandyng / for I am euer spekig of thy testimonies.

I passed euen y senious i true vnderstandyng / for I obserue & marke thy commaundementes.

From euery euyl pathe I refrayned my fete / to the intent I wolde obserue thy spe-

I haue nat swarued fro thy pleasures / for thou shalt instructe me.

Oh / howe swete are thy speeches in my tast / they are sweter than any hony in my

I fetch my vnderstandyng at my mouth / thy commaundementes / wherfore I ha-

te euery deceptfully path.

The



The. L. xix. Psalmie.

The xliii. Octonary. Psalm.

Thy wordes at lanterne to my fete / and  
lyst vnto my fote path. I haue sworne &  
shall perforce it / to kepe thy iust plea.  
I am sore febled w<sup>th</sup> affliction / lord / surs.  
restoze me accordyng to thy promyses.

O lord. I beseeche the let the well wyllyg  
sacrifyces of my mouthe be accepted / and  
teache thou me thy pleasures.

I my selfe brynge my lyfe euer in to pe-  
ryll / but yet the lawe do I nat forget.

These proude vngodly haue set snares  
for me / but yet I swarued nat from thy  
commaundementes. I haue chalenged  
thy testymonies for my perpetuall heri-  
tage / for they are my hertes ioye.

I haue bowed downe my herte to do thy  
ordynāces / y<sup>e</sup> / & that for euer w<sup>th</sup>out ende.

\* The. xv. Octonary. Sameh.

The frantyeke hardnecked do I hate / and  
thy lawe haue I loued. Thou arte my  
luckyng place & my shylde / I wayte for  
Auoyde fro me y<sup>e</sup> hurtful (thy promise.  
me / & I shall obserue the preceptes of my  
Strengthen me accordyng to thy p<sup>r</sup> / god.  
myses that I may lyue / let me nat be sha-  
med disapoynted of my hope.

Staye thou me / and I shall be saued / and  
I shall delyte busely in thy ordynaunces  
Thou shalt treade downe all that erre fro  
thy

**The. xix. Psalme.**

thy ordinaunces / for al the crafty mennes  
study is to deceyue with lies.

Upe rust thou rubbedest away al those  
proude vngodly of the erth / wherfore I  
loued thy testymonyes. My fleshe trem-  
bled for feare of the / and I was afrayde  
of thy iugementes.

**The. xxi. Octonary. An.**

All my mynde was to do equite & ryght-  
wysnes / leue me nat to my vniust verers.

Delight thy seruant with good thyngs /  
lest these vngodly make me sorowfull w<sup>th</sup>

My eyes daseled lokyng (theire iniuries.  
vp for thy sauynge helpe / & waytyng for  
the promyses of thy ryghtwysnes.

Deale with thy seruant mercyably / and  
instructe me with thy ordynaunces.

I am thy seruāt / make me to vnderstan-  
de and to knowe thy testymonies.

It is tyme / oh lord / to do iugement / for  
they haue scatted abroad thy lawe .

And therfore I loued thy preceptes / abo-  
ue golde and precious stones.

And for this I knowledge all thy com-  
maundementes to be ryghtwysse / and I  
hate euery false pathe.

**The. xxii. Octonary. Ps.**

Mercelous are thy testymonies / wher-  
fore my soule obserueth the. To come  
but to y<sup>e</sup> doze of thy scripture lyghtneth /  
and

The .L. xix. Psalm.

and giueth vnderſtādyng to þe vntermed.  
I drew in my breath ſayntly / for that I  
laboured ſo ſore to attayne vnto thy pre-  
Beholde me & haue mercy vpon (ceptes.  
me) accordyng to thy iugemētes / wherby  
thou gouerneſt the lawes of thy name.

Rule my ſtepp; after thy pleaſures / & ſuf-  
fer no iniquite to haue dominion ouer me.

Redeme me fro thiniuries of men / and I  
ſhall kepe thy commaundementes.

Make thy cōtynance to myne vpon thy  
ſeruante / & inſtructe me in thy ordinance.

Streames of wat gullehed out of my eyes  
bicauſe I ſe me nat obſeruiſe thy lawe.

The .xviij. Octonary .ſadick.

Rightwyle art thou / lorde / & right are  
thy iugementes. Thou haſt commaun-  
ded in thy testimonyes ryghtwylneſſe / &  
ſaythfulneſſe moſte cheſely.

My zeale to thy worde kylled me / bycauſe  
my purſuers forgotte it.

Thy wordes are purely tryed lyke as w  
ſper / and thy ſeruant loueth them.

I was a lytelon / and an abiecte / but yet  
forgotte I nat thy commaundementes.

Thy rightwylneſſe is euer laſtynge right  
wylneſſe / and thy lawes is þe very trouth.

Whan afflyction and heuynes hadde ta-  
ken me / than thy commaundementes re-  
freſhed me.

The



The .L. xix Psalm.

The beleuyng of thy promyses is euer  
lastyng rightwysnes/ gyue me the vnder  
standynge of this thyng & I shall lyue.

The .xix Octonary. Ruph.

I called vpon the w<sup>th</sup> all my herte/ graū-  
te me /lorde/ I shall obserue thy ordynā-  
I called vpon the/ saue thou me/ (ces.  
and I shall kepe thy testemonyes.

I preuente the dawnyng of the daye/ &  
crye vnto the/ I wayte for thy promises.

My eyes preuented the watches/ that I  
might be occupied in thy pleasures.

Heare me lorde for thy mercyes sake/ quic-  
ken me after thy pleasures.

My pursuers layde theire owne fautes  
vpon my necke/ but they are gone farre  
backe from thy lawe. Thou arte pre-  
sent oh lorde/ and all thy preceptes are the  
very selfe trouth. I knewe this befoze  
of thy testemonyes / for thou haste sta-  
blyshed them to abyde for euer.

The .xx. Octonary. Res.

Beholde my afflyctyon and defende me/  
for I forgette nat thy lawe.

Defende my cause and deliuer me/ quic-  
ken me accordynge to thy promyses.

Helthe is farre from the vngodlye / for  
they regarde nat thy ordynaunces.

Bountuous is thy gentelnes / oh lorde/  
quycken me accordynge to thy pleasure.

Many

The .x. psalme.

Many there are that persecute me and as  
agaynste me / and yet haue I nat swar-  
ued from thy testimonyes.

I se these malyciouse men & it irketh me  
bycause they obserued nat thy sayenges.  
Thou seest that I loue thy cōmaūdemē-  
tes / lordc for thy mercyes sake quycken  
The begynnyng of thy wordes (me.  
is trouthe / and the iugementes of thy  
rightwysnesse stande for euer.

The .xxi. Octonary. Shin.

The ouermost in authoritie persecuted  
me fauteles / and my herte feared at thy  
I am as glad of thy pleasures / wordes.  
as one that had founde many pꝛoꝓes.

I hate & abhorre lyes / & I loue thi lawe.  
Seven tymes in the daye I prayse the /  
for thy rightwysse iugementes.

The louers of thy lawe shall haue moch  
felycite and quietnes and no hurte at all.  
I trusted vpon thy helpe o lordc & gaue  
dylgence to thy pꝛeceptes. My soule ob-  
serueth thy testimonyes / and loueth the  
I obserue thy commaūde- (greatly.  
mentes and thy testimonyes / for all my  
wayes are open vnto the.

The .xxij. Octonary. Tau.

Let my crye ascende in to thy pꝛesens  
oh lordc / make me rightly to vnderstande  
thy wordes. Let my depe desyer come  
into

**Ad dominum cum. Psal. L. xx.**

**I**nto thy syght/ delyuer me accordynge to  
thy promyses. My lippes shall powre  
forthe thy prayse / thou shalt instructe  
me in thy ordynances. My tonge shall  
speke of thy pleasures/ for all thy precep  
tes are rightwysnesse. Let thy hande  
helpe me/ for I haue chosen thy commaund  
I desyred thy sayunge helpe/ (demētēs:  
oh lord/ and thy lawe is my delyte.  
My soule shall lyue and shall prayse the /  
and thy iugementes shall be my helpe.  
I am strayed lyke a losse shepe/ seke thou  
thy seruaunte / for thy commaundemen  
tes haue I nat forgotte.

**The argument in to the. L. xx. Psal.**

**T**his Ps. is a cōplainte full of affectes/ it is  
a cōplaint of an holy mā banished ito amōge the  
vngodly doynges althige with disceyt & vyolence.  
The tytle of these .xx. Psal. folowynge is only  
this. The songe of Maehloth / whiche worde  
cōmenly is interpreted stapes or degrees/ suppo  
synge these. xx. Psalmes to haue be songe in an  
higher tune.

**A dominū cum. Whan I was in**  
**A** strapte anguyshe I called vpon the  
lorde and he graunted me.

**W**orde delyuer my soule from lyēge lyp  
pes/ and from a dysceytfull tonge.

**W**hat auantageth it the/ or what good  
bringeth it the / thou lyenge man / thy de  
ceytfull tonge? Oh/ sharpe arrowes of  
stronge



Leuani oculos. Psal. C. xxi.

Groge archer / & hote consumyng ienipee  
Hclas that I am thus longe hol (coles.  
den in exyle amonge these falsse and cruell  
folke of Meshec / and must yet dwell styl  
with the chorylthe nacion of Kedar.

All to lōge hath my soule tarped amōge  
these vyolent men / whiche hate pease.

I studie for pease / but whan I speake  
of pease to theym / by and by are they  
styrred to battayle.

The argument into the .C. xxi. Psal.

**T**his psalme declareth that of god onely /  
helpe is looked and tarped for / of the faythefull  
men: and that he onely bringeth it presently.

**L**euani oculos. I lyfte vp my eyes  
into the hylls / from whence helpe  
might come vnto me. My helpe cometh  
fro the lord / the maker of heuens & erth.  
He shall nat suffre thy fete to slide / ney-  
ther he beyng thy keper shall slepe.

No / neyther wyll he slepe / no: yet ones  
wyne that kepeth Israhell.

The lord is thy keper / the lord is thy  
defence / and is euer at thy right hande.

The sōne shall nat smyte the by day nei-  
ther yet the mone by night.

For y lord shall kepe the from all euyl  
ye / he shall kepe thy soule.

The lord shall kepe both thy outgoinge  
and thy incommynge / frome thys tyme  
vnto

Letatus sum. Psal. C. xxiij.  
vnto euerlastyng.

The argument in to the. C. xxiij. Psal.  
¶ Here vnder the fygure of Ierusalem are des-  
crybed the felicitye of Christes churche/ and the  
delyvers of the sayntes therof.

**L**etatus sū. I was right glad whā  
mē sayd vnto me / let vs go vnto y  
house of the lord. Our fete shall stande  
faste in thy gates / O Ierusalem.

Ierusalem is buylded goodly lyke a cyte  
well framed to gyther in her selfe.

That thither might ascende the trybes  
euē the trybes of y lord to magnifye the  
name of the lord / for so was it cōmaū-  
ded vnto Israel by goddes owne mouth.

For there were ordeined and holden the  
seates of iugement / euyn the iugment  
seates of the house of Dauid.

Praye ye for the felicitye of Ierusalem/  
the louers of the might prospere.

They mighte prospere win thy walles/  
they might prospere within thy houses.

For thy brothers and thy neighbours  
sakes / shall I nowe pray for thy felicitye.

For the houses sake of y lord our god  
I shall praye for thy welthe.

The argument into the. C. xxiij. Psal.  
¶ Here the sayntes layde in the mouthes of the  
welthy vngodly doyng all amysse/ praye to god  
for their delyueraunce/ commyttynge them selfe  
to his cure.

Ad te

Ad te leuani. Psal. C. xliii.

**A**d te leuani. Unto the lyfte I bp  
my eyes / which rulest in heuyns  
Beholde / for as the seruauntes eyes are  
euer vpon their maisters / & the maydens  
waytinge vpon her maisters / euy n so are  
our eyes lokynge bp vnto the lorde / oure  
god / vntyll he haue mercy vpon vs  
Haue mercy vpon vs lorde / haue mercy  
vpon vs / for we are out of measure fylled  
with ignominy. Our soule is fylled out  
of measure w<sup>th</sup> scoznes & derisyon of these  
welthy riche men | & with ignominy and  
shame of these arrogauit & proude men.

The argumēt into the. C. xliiii. Psal.

**W**here the sayntes of god gyue thanks and re  
ioyse / that they ar delyuered by goddes helpe frō  
so present perils.

**N**isi quia. Except the lord had ben  
with vs (lette Isracell nowe speke.  
Excepte the lorde had bene with vs / whā  
these men rose agaynst vs.

Without doute (their w<sup>r</sup>ath thus kydded  
agaynst vs / they had deuoured vs quick.  
Waters had w<sup>r</sup>apped vs in w<sup>th</sup> their wa  
ues / the floude had gone ouer our soule.  
The troublouse floude of these importu  
ne men / had ron ouer our soules.

But praysed be the lord which hath nat  
gyuen vs i to their tetthes for their p<sup>r</sup>op.  
Our soule is delyuered lyke the birde frō  
the



Qui confident. Psal. L. xlv.

The snare of the fouler/ the snare is broke  
and we are escaped. Our helpe cometh  
thorow the name of the lord/ whiche  
hath made the heuens and erthe.

The argument in to the. L. xlv. ps.

**H**ere is declared/ the congregation of god to  
be sure / god defendynge them and to prosper /  
the lord fauorynge / and weedynge the vngodly  
out of them.

**Q**ui confident. They that stycke to  
the lord shal neuer stagger/ but shal  
stand fast for ever lyke the mounte of Syd.

And lyke as Ierusalem is gyre aboute  
with hylls/ euen so closeth the lord his  
people from this tyme vnto euerlasting.

He wyl nat suffre the power of the vn-  
godly to oppresse the lande of the right-  
wylle/ lest the rightwylle put forth their  
handes vnto any wyckednesse.

Oraile thou gentely with good me / and  
with men right in their hertes.

Them that swarue from the right waye  
vnto wyckednes / the lord might leade a  
waye with men gyuen vnto wyckednes.

The argument in to the. L. xlv. psal.

**H**ere is declared the gladnes of the people re-  
turned from Babylon: and vnder this fygure is  
it shewed also the gladnes of the faythful whō/  
Christe hath verily deliuered from the captiuyte  
of synne and dethe.

In'couertendo. Psal. C. xxvi.

**I**n'couertendo. What the lord shall bring agayne vs of. Upon fro captiuyte/ we shall be lyke mē dremtge for ioy. Than shall our mouthes be fylled with laughter/ and our tonges with triumph. Than shall it be sayde amonge the gentyles / that the lord hath wrought mightely with these men.

The lord shall worke mightely with vs we shall be refreshed with gret gladnes.

Bring vs agayne fro captiuyte o lord for so shalt thou fyll vs with ioye: as if thou shuldest gyue plenteouse floudes to the dwellers in the thursty south deserte.

They that sowe with teares / shall reape with gladnesse. When they wente forth to sowe / they wente wepyng / takynge with them their seede coddres.

But when they shall come agayne / they shall come with grette ioye / bringynge their handes full of corne.

The argumēt into the. C. xxvi. ps.

**T**his psalme teacheth vs: the house and family: the sure custody of the chyldren / to haue meate / rest / and chyldren well dysposed and towarde / all cometh of the grace of god.

**N**isi dñs. Excepte the lord bylde y house / the bilders therof labour but Excepte the lord kepe y chyldren / in bayne. the keper therof watcheth but in bayne.

It is

Psalm. L. xxviii. Beati omnes.

It is all in vayne that ye haue your selues to ryse so erly / and agayne to dysferre your downe syttinge to eate your careful brede (excepte god gyue it all).

For it is he that thus shall gyue vnto his welbeloued / quyet slepe and plentious refection with good fode. No chyl-dren at the heritage / which the lord gy-ueth / the frute of y<sup>e</sup> wombe is his reward. As arrowes at in y<sup>e</sup> hand of mighty me / euen so shall be the chyl-dren of thy youth. Blessed is the man which hath his quyer fylled with these arrowes / for they shall nat be shamed whan they shall haue to do with their enemyes in iugement.

The argument into the .L. xxviii. Psalm.

This Psalm. teacheth vs that the worshippers of god shall prosper both priuately and openly.

**B**eati omnes. Blessed is he who so neuer worshippeth the lord / whiche also walketh in his wayes.

For y<sup>e</sup> shalt eate y<sup>e</sup> labours of thyn own handes / & shalt haue prosperous encrease.

Thy wyfe shall be fruytfull as the byne tree / within the walles of thy house / thy chyl-dren shall stande roundabout thy table lyke the plantes of the olyue trees.

No / thus shall that man be blessed / whiche worshippeth the lord.

The lord shall do the good for Sion / &



Sepe expugnauerunt. Psal. C. xxiij.  
thou shalte delyte/ beholdyng the prospe-  
ritie of Ierusalem all dayes of thy lyfe.  
And thou shalte se thy childers children  
and the felicitye of Ierusalem.

The argument in to the. C. xxix. psal.

**T**his psalme sheweth vs / that the vngodly  
although they were longe and sore the people of  
god : yet shall they nat preuaile / but at the laste  
to perishe / goddes people beyng free and safe.

**E**xpe expugna. Greuously haue  
they vexed me / eyn fro my youthe/  
nowe let Israell speke. Greuously haue  
they vexed me eyn fro my youth / but yet  
they preuaile nat agaynst me.

Upon my backe these plowmen plowed  
and haue cut forth their longe vrowes.  
But the rightwyle lord hath cut away  
bondes of these vngodly. They shalbe sha-  
med & put to flyght / who so euer hateth  
They shalbe as grasse & groweth / Syon  
bpō & house rpgg / which is withered be-  
fore it be pulled vp. With the which nei-  
ther the reaper fylleth his handes / nor yet  
the gatherer fylleth his armes.

Neither the goers forth to regarded the  
as to say ones god blesse you / or we well  
wylle you in the name of the lorde.

The argument into the. C. xxx. psal.

**T**his psalme is an earnest prayer full of af-  
fectes of a man here oppressed with aduersytie  
for his synes / but yet promysynge him selfe with

fast

De profundis. Psal. L. xxx.

fast sayth & hope frō god / to haue both forgyues  
nes of his synes: & delyuerance frō his afflictions.

**D**E profundis. Fro my most depest  
painfull troubles / called I vpon y  
lorde / here y me / let thy eares (lorde.  
be attente vnto my depe desyre?

If thou shuldest loke narrowly vpon oure  
wyckednesses / o lorde / o lord / who might  
But there is mercy with the / abyde the?  
and therfore arte thou worshypped.

I abyde the lorde / my soule abydeth him  
& I tary lokig bp alway for thy pmisses.  
My soule wayteth for the lorde / as desy  
rouslly as the watche men in the mornige  
watche / desyre the day sprynge.

Let Israell wayte for y lorde / for with  
the lorde is there mercy / & plentiuouse re  
And it is he that shall redeme (dēption.  
Israell / from all his wyckednesses.

The argument in to the. L. xxxi. Psal.

**T**here in this Psal. the prophet sheweth him  
selfe to be without all pryde / & to haue folowed  
humilite: wherfor he trusted to be exalted of god

**D**omine non. Lorde / my herte is  
nat proude / neyther loke I a losse /  
I take nat stoutly vpon me in great ma  
ters / neyther presume I in cruelouse  
thynges aboue my estate.

But verily I repressed and put my soule  
to sylence lyke a wainlyng from his mo  
thers teate / even lyke a wainlynge was  
my

Memento domine. Psal. L. xxxii.  
my soule in very dede.  
Let Israhell waite and trust vpon the  
lorde / from this tyme into euerlastynge.

The argument into the .L. xxxij. Psal.  
This ps. sigeth the perpetuall felicitye of chris  
tes kyngdome / & of the presens of god in his co  
gregation / & this all / is mete vnder the fygure of  
Dauids kyngdome & of the Arches set in Hiou.

Memento dñe. O lorde remembze  
thou Dauid / & his aspyction also.  
Which swoze to the lorde / and made his  
bowe to the mighty god of Iacob.

Sayeg / if I entre into y tabernacle of my  
nowne house / if I ascēde into my decked  
If I suffre my slepe to come into (bed.  
myne eyes / or myne eye lyddes ones to wis  
Uncyll I shall fynde a place for (ke.  
the lorde / a mansyon for the myghty god  
of Iacob. I praye god I dye.

No / we herde of thys house in Ephrata  
and haue founde it in the busshye felde.  
We shall come into his māsyon / and shall  
fall downe before his fote stole. Aryse o  
lord / & come into the place of thy rest / come  
in thou with the Arche of thy strength.  
Let thy sacrificers be cled withe right  
wysnesse / and thy sayntes triumph ioy  
For thy seruaunt Dauides sake (fully.  
tourne nat awaye thy anoynted.  
The lord swoze vnto dauid of his trouth  
and



Ecce quam bonum. Psal. C. xxxiii.

and shall nat reuoke it / I shall sette vpon  
thy seate regall one of the scupte of thy  
If thy chyliden obserue my couns (body.  
uenaunte and my testymonyes / wythe  
whiche I shall instructe them / than euen  
their chyliden shall sytte vppon the seate  
regall for a longe space.

For the lord hath chosen Syon / it is  
his pleasure there to haue his seate.

This shall be the place of my reste into all  
worldes / here wyl I sytte / for this seate  
haue I desyred. Her ycrely fruyt shall I  
fauourably encrease / her poore nedys  
wyl I satisfye with foode.

Her sacrificers shall I clothe with helth  
and her sayntes shall reioyse euen frome  
theyr berpe hertes.

Here shall I make Dauides impety to  
flourishe prosperously / I haue prouyded  
a lanterne for my anoynted.

I shall wrappe his enemyes in confusyon  
and shame : but in hym shall I flourish  
the beautefull crowne regall.

The argument into the. C. xxxiii. psal.

There i this ps. Da. praiseth brotherly concord

**E**cce quam bonum. Beholde howe  
pleasaunte and howe ioyfull a thyn-  
ge it is / bretherne to dwell to gyther and  
to be all of one mynde.

They are lyke that precious good oymen-  
ment

Ecce nunc. Psal. C. xxxiii.

ment which powred vpon Aharons heed  
rānc downe into his berde / into the berde  
of Aharō / & into the skirtes of his clothys.  
Ac this brotherly loue is lyke the dewe /  
whiche fell vpon the hylles of Hermon /  
and vpon the hylles of Syon.  
For therc ꝑ lozde gyueth forth his bles-  
syngc / and lyfe everlastyngc.

The argumēt in to the. C. xxxiii. Psal.

¶ Here Dauid exhorteth vnto prayer / and to  
prayse god / and that in the nyght.

**E**cce nunc. Behold / & prayse ye the  
lozde all seruantes of the lozde / whi-  
che cōtinuallly appere in the house of the  
lozde nyghtly. Lyfte vp your handes  
vnto ꝑ holy secreete place / & prayse ye the  
The lozde might do the good frō (lozde.  
Sion / which hath made the heuē's & erth

The argument into the. C. xxxv. Psal.

¶ Here the Prophet excyteth the people to prai-  
se god / he publysheth his power both by myra-  
cles done for them / & in that he so exalted them  
aboue other : also he promyseth his helpe to the  
beleuers in him (Idoles and their worshyppers  
laughed all to scoyne). The tyele of thys psal.

Prayse ye the lozde.

**A**udate nomē. Prayse ye ꝑ name  
of the lozde / prayse ye that are the  
seruantes of the lozde. Whiche appere  
continually i the house of the lozde / & in  
the porches of the house of our god.

Prayse

The .L. xxxv. Psalm.

Prayse ye God for he is a good Lord /  
prayse his name for it is gloriouse.

For god hath chosen vnto hym Jacob /  
euē Israell ito his owne proper people.

For I haue knowen & great is the lord  
and our god to be greater than all gods.  
What so euer lyked him / the lord (des)  
hath made in heuens and in erthe / in the  
sees / and in all depe waters.

Which carryeth bp cloudes from the far-  
thest partes of therth / he maketh lpghte-  
nynges with rayne / he leadeth forth the  
wyndes of his treasure houses.

Whiche smytte the firste begotten in E-  
gypte / bothe of man and beast.

He sente forth the tokens and wonders in  
to the myddes of Egypte / agaynst Pha-  
rao and all his scruauntes.

Which smytte the most grettest nations  
and slewe right valyant kynges.

As Syhon kyng of the Amorreons /  
and Og the kyng of Bashan / and all  
the kyngdomes of Chanaan.

And gaue their lāde ito an heritage / euē  
into heritage vnto Israell his people.

For thy name is set forth for euer / and  
thy memozyall into all ages.

For the lord shall auenge & delyuer his  
peple / which satisfied w<sup>th</sup> their punishmēt  
shall be pleased agayne with his people.

The



Confitemini. the fyfth. Psal. C. xxxvi.

The fayned images of the gentyles are  
but golde & syluer / the workes of mennes  
They haue mouthes and speke / handes.  
nat / eyes and se nat. They haue cares  
and heare nat / neither is there verily any  
bryth in their mouthes. They y<sup>e</sup> make the  
ar lyke the / & they also that truste in the.  
Ye of the house of Israel praise y<sup>e</sup> lord  
the house of Aaron prayse ye the lord.  
The house of Leuy / loue ye the lord / ye  
that feare the lord loue ye the lord.  
The lord be praysed from Syon / which  
hath his seate regall in Ierusalem.  
Loue ye the lord.

The argument into the. C. xxxvi. Psal.  
Here the Prophet exhorteth men to the prayse  
of god / & to kindle them therto / he putteth the in  
mynde of the creatyon of the worlde / and of the  
myzacles shewed for the delyuerance of Israel.

**C**onfitemini. Honour ye the lord  
for he is fauorablye good / and hys  
mercy is sette forth for euer.

Honour ye god whiche is the god of all  
goddes / for his mercy is set forth for euer  
Honoure ye the lord of lordes / for hys  
mercy is set forth for euer.

Whiche alone dothe the great myzacles /  
for his mercy is set forth for euer. Which  
by his heuenly wytte hath made the he-  
uens / for his mercy is set forth for euer.  
Which

Whiche hath spred abrode therth aboue  
the waters / for his mercy is set forth for  
Which hath made the great lygh- (euer.  
tes / for his mercy is set forth for euer.  
The sone to haue the pzeemynence of y  
daye / for his mercy is set forth for euer.  
The moone & sterres to beare rule in the  
night / for his mercy is set forth for euer.  
Which smyt y Egyptiōs in thier first be  
goten / for his mercy is set forth for euer.  
And led forth Israel cupn frō y middes  
of thē / for his mercy is set forth for euer.  
Which cutte the redde see into tway par-  
tes / for his mercy is set forth for euer.  
And led ouer Israell thozow the myddes  
therof / for his mercy is set forth for euer.  
And threwe down Pharaō & his host in  
the red see / for his mercye is set forth for  
Which led his people thozowe the (euer.  
wylernes / for his mercy is set forth for  
which smyt downe great kynges / (euer.  
for his mercy is set forth for euer.  
Which slewe noble kiges / for his mercy  
is set forth for euer. As Sihon the kige  
of the Amortēs / for his merci is set forth  
And Og the kig of Bashā / for (for euer.  
his mercy is set forth for euer. And gaue  
their lāde in to an heritage / for his mercy  
is set forth .&c. Cūe into heritage vnto  
Israel his seruāt / for his mercy is set .&c  
Which

Super flumina. Psal. C. xxxviii.

Which remembred vs whan we were caste  
downe/ for his mercy is set forth for euer.  
And redeemed vs from our enemyes/ for  
his mercy is set forth. &c.

Which gyueth meate to euery thinge ly-  
uynge/ for his mercy is set forth for euer.  
Honoure ye the god of heuens / for his  
mercy is sette forth for euer.

The argument into the .C. xxxviii. psal.

**I**n this Psal. it is declared/ that the Baby-  
lonytes asked songes of the Israhelytes beinge  
with them incaptiuyte/ whiche answered / they  
harpes to be hanged vp/ all gladnes gone away  
and to lament perpetually the destruction of Je-  
rusalem : After this the Aedomites stered by the  
Babylonites agayne to requyre the same/ which  
Babylonites hadled the Israhelytes full cruelly

**S**uper flumina. At the ryuers of  
Babylon we satte downe togyther  
and wepte / whan we remembred Syon.  
Upon the salowe trees there we hanged  
vp our harps. Whā there they y toke vs  
requyred songes of vs / & sayd/ whan we  
had hāged vp our mery instrument / sige  
vnto vs some of your songes of Syon.  
And we answered/ se/ I pray you/ howe  
shulde we syng the songes of the Worde  
in a strange lande ? O Ierusalem if I  
forget the/ let my right hande forget her  
offyce on the harpe. Let my tonge cleue  
to my mouth if I remēbre the nat ye/ if I  
preferre



Confitebor thirde. Psal. C. xxxviii.

preferre nat Jerusalem al myn own mieth  
Oh / lord remembre the sonnes of Aedom  
sayenge / in the daye of the destruction of  
Jerusalem / make all bare in it / distroye  
it / lay it wyde open euen w the grounde.  
O cytie of Babell well worthy to be dis-  
troyed / blessed shall he be & shall rewar-  
de the as thou hast rewarded vs.  
Blessyd shall he be & shall take thy yong  
babes / & throwe the agaynst the stones.

The argumēt i to the. C. xxxviii. Ps.

**I**n this Psal. David prayseth the mercy of  
God whiche deluerynge him fro all perple had  
eralted him lukely vnto his regall dignite.

**T**he title of the Psal. The songe of David

**C**onfitebor. I shall magnifye the  
with all my herte / and shall prayse  
the in the presens of thy goddes.

I shall fall downe vpon my knees at thy  
holy temple / and shall magnifye thy na-  
me / for thy mercy and trouthes sake.

For thou haste extolled thy name / and  
thy worde above all thynges.

In what tyme so euer I called vpon the  
thou grauntedest me / thou encreasedest  
great strength in my soule.

All the kynges of the erth shall magni-  
fy thy o lord / for they haue herde the de-  
crees and pleasures of thy mouth.

And their songe shall be of the ordynasti-

Domine probasti. Psal. L. xxxix.  
ces of the lord / for excellent is the glo-  
ry of the lord. For the hyghe lord be-  
holdeth humble and lowely thynges / and  
a proude man he knoweth a farre.

If it chaunce me to be in the myddes of  
affliction / yet thou wilt restore me / thou  
wylt stretch forth thy hande agaynst the  
wraath of my enemies / and shalt preserve  
me with thy ryght hande.

The lord will bring all thynges to passe  
for me / o lord thy mercy standeth for the  
for ever / thou shalt nat forsake the wor-  
kes of thy handes.

The argumēt in to the .L. xxxix. ps.

Here Dauid expresth that al his dedes and  
thoughtes are serched of god & open vnto him /  
for he hath made him and all thynges in him / and  
that god is euerie where p̄sent with hi beholdige  
all thynges that he doth. The tyele of the psal.  
The songe of Dauid committed to the chaunter  
to be songe in the temple.

Domine probasti. Forde thou hast  
serched me depely / and thou know-  
est full well what I am.

Thou knowest wherfore I do lytte and  
wherfore I vpstande / euen my thoughtes  
thou tryest and knowest befoze.

My ingoyng and downkyng to slepe  
thou compasest narrowly / and all my ly-  
uyng thou foreseest clerely.

For

The .L. xxxij. Psalm.

For my tonge is nat aboute to speke a  
worde / but anon (lorde) lo / thou knowest  
it all before.

What so euer is within me / behynde and  
before thou hast made it / and thou hast  
put to thy hande to my shape.

The knowlege of this my shape is hyde  
fro me / & hygher than I can atteyne ther

Whether shall I flye from thy spi (unto  
rit / and whether shall I flye from thy fa-

If I clyme vp into the heuens / ther (ce?  
arte thou / if I make my bed in my graue  
lo / yet there arte thou present.

If I take vnto me the swyfte wynges of  
the mornynge beames / and so in the twin  
clynge of an eye be conuayed into the vt  
termost partes of the west see.

Euē there yet shall thy hande take me /  
and thy ryght hande shall set holde vpon  
I thought than that I wold be co- (me.  
uerd and hyd with derkenesses / but with  
the / euē the nyght is all shynynge.

The very derkenesses may hyde nothig  
from the / yē the nyght shyneth lyke the  
dape / and the derkenesses ar to the euē  
the very lyghte.

For thou possessest my inwarde affectes  
and dydest sacryfice me in my mother bely

I shall magnifye the for thou hast facio  
ned me miraculously / to behold thy works

are



The .L. xxxviii Psalm.

at to be merueled aboue mesure/ as knoweth my soule. My strength in my bones & scowes were nat vnknowē vnto þā I shulde be made secretly in my mothers wombe/ & kuytte togyther in the lowe preuy erth. Wherc whā I was yet without facyon thou seest me w thy eyes all my lymmes facyoned by tymes thou haddeſt drawen lyke as in a paper/ whan there was nat one of thē yet sette full per Howe clere at thy thought vnto (ſpytly. me o god? oh/ how excede they i nombze? If I wolde nombze thē/ they excede the ſades of the ſee / but yet I labour buſcly to coſyder them/ & I cleue euer vnto the. O god / I wolde it were thy pleasure to diſtrope heſe vngodly / yē bloody men auoyde out of my ſpyght. Which ſpeake wyckedly agaynſt the/ and rayle ſpytfully vpon the/ theſe are thy enemies. Them that hate the oh lorde/ I hate verily/ & I abhorre w ith great indygnatiō thē that cryſe agaynſt the. I hate them extremly / and repute them as enemies. Seerch me oh god/ & knowe thou my hert examyne me and trye thou my pathes. And loke if I haue begōne any wrethde waye/ and leade me there out in to the waye euerlaſtynge.

The argument in to the .L. xl. psalm.

Here

Erpe me. the second Psal. Cxi.

**H**ere in this Psal. David prayeth to be deliuered from the deceytfull lyes of Doeg and of his felowes / and that they for their false deceit myght be cast away / that those men which study to do right and to be good / myght the more freely gyue them selues to the holy scrupce and prayse of god. The tytle of this psalme. The sōge of David commytted to the chaunter.

**R**epe me. Deluyuer me / o lorde / frome this myscheuouse man / saue me from this byolentc man.

Which thynketh mischef in their hertes / and contynually ronne to battayle.

They haue whetted theire tonges lyke serpentcs / edders venome is vnder theire lyppes. Selah. Repe me / o lorde / from the handes of this vngodlye man / saue me from this cruell man / which thinketh to supplāt me. These proude men haue set a preuy snare for me / & haue bete their nettes / euy n by my path haue they layed their gynnes for me. Selah.

I sayde / lorde / thou arte my god / heare lorde / my depe despers. O lorde & arte my lorde my god / & my mightye sauynge helth / thou shalt defende my hed / what tyme I shall take me to armour & wepen.

Lorde suffre nat the vngodli to take his pleasure on me / let nat his myscheuous entent prospere with him lest these proude heddes be axalted. Selah.

I meane these heddes that thus besege

Domine clamaui. Psal. C. xli,  
me on euery syde / whose heuy labour of  
their owne lippes might ouerwhelme the.  
Let colles of fyre fall vpon theym / caste  
them downe into the fyre pyttes / oute of  
the whyche they maye neuer aryse.  
Let nothyng prosper in therth w this  
busye tongued & lyenge man / let his owne  
mischef hunte forthe this vyolente man /  
vntyll it hath cast hym downe hedlynge.  
I knowe that the lorde wyll auenge the  
pooze afflycte / and deliuer the nedpous.  
The rightwise verily shall magnify and  
spredde thy name / the pure in herte shall  
dwell in thy presens.

The argument into the. C. xli. Psal.

**D**avid chased awaye from the tabernacle of  
god / prayeth first to optayne the spirite wherby  
he might preferre the frendlye sharpe rebuke of  
the sayntes the fauour of thungodly (their fely-  
cye dyspyled) afterwarde he desyreth worthy  
vengeance to his enemyes & his owne deliuerance.

**D**omine clamaui. Worde it is thou  
that I call vppon / haste the to me /  
here me as sone as I call vpon the.

Let my prayer ascende luckely in to thy  
syght lyke incense / let the lyfeynge bp of  
my handes be in thy stede of the eueninge sa-  
worde / set a keper to my mouth (crispe.  
and kepe thou dilygently the doore of my  
Bowe & nat my herte into any (lyppes.  
mischeuous thige / lest I be about to com-  
mytte vngodly dedes w men gyuen all to



The .C. xli. Psalm.

Wickednes / & so eate their daynties with  
Yet the rightwylse smyte me . . . (them.  
for my soules profyte / for I hadde leuer  
he chastyned me than the softe oymment  
of thungodly shulde souple my heed.

For yet do I stande instantly with my  
prayer agaynste their malice.

Yet their chiefe rulers be cast downe hed  
lynge in to stonnye places / that yet other  
men might beare my swete wordes .

As one that plougheth / stytteth / and  
deuydeth the erthe / eyn so were we sha-  
ken a sondre / and oure bones were scat-  
tered aboute oure graues.

Wherfore vnto y o lordc / lordc / my eyes  
are lyfte vp / whan in the put I my truste  
powre thou nat out my soule.

Repe me frome their snares whiche they  
haue bente for me / and from the trappes  
of the / which ar gyuen all to wickednes.

Yet these vngodly fall in to their owne  
snares / whyles I escape for euer with  
other men.

The argument into the .C. xlii. Psal.

¶ Here Da, remembreth his flyght fro Saule i  
to a certayn caue where he abode (as he beleued)  
his owne takinge / & was in a greuouse straynte /  
but he prayed to the lordc. Rede the historie in  
the first of the kynges / the .xxiii. Chap. The  
tytle. This psalme is the instruction of Dauid  
and his prayer whan he was in the caue.

Voce mea. the second Psal: C. xlii.

**U** Voce mea. Unto the lordc I crye/  
before the lordc I fell downe & ma-  
Before him I powred (de my prayer.  
for the my heuy meditacyon / before hym  
I layde my straye anguyllhe.  
Whan my spiryte was sore toymented w  
in my selfe / & thou knewest my way / they  
setted snares for me in the pathes where  
I looked on my righthande / and (I went.  
I looked on my lyfte hande / & there was  
nat one that wolde make any knowlege  
to me / all refuge was taken fro me / there  
was nat one y wolde scke to saue my lyfe  
I cryed vnto the / O lordc / and I sayde /  
thou arte my helpe / thou arte my porciō  
among the lyuyng men. Attende vnto  
my cryenge / for I am in a greuouse and  
wretched state / delyuer me fro my pursu  
ers / for they haue preuayled agaynst me.  
Leade my soule oute of prison / that it  
might spreade thy name / let me be com-  
passed about with rightwysmen / for it is  
thou that shalte do me good.

The argument into the. C. xliii. Psal.

**T**his psalme hath the same argumente with  
the psalme before / for it entreateth the same ma-  
ter. The tytle. The songe of Dauid.

**D**omine exaudi. O lordc heare my  
prayer / lyken vnto my seruente be-  
sechynge for thy trouthes sake / graunte  
me for thy rightwysnesse.

Domine exaudi the seconde. Psal. C. lxxxiii.

Haue thou nat to do with thy seruaunt  
in iugemente/ for in thy presence no man  
lyuenge is reputed rightwyle.

A cruell enemye verilye persecuted my  
soule / he hath cast downe my lyfe in to  
the erth/ he hath sette me in derknesse/ lyke  
as men iuged to dethe.

My spirite is sore troubled within me / &  
my herte wereth colde in my brest.

But at last I remembred the dayes past  
I consydred all thy workes / and pōdred  
in mynde the dedes of thy handes.

I stretched forth my handes vnto the /  
my soule despyrouly panted and brethed  
for the / I gaped for the lyke thursty erth

Haste the to graunt me o lorde (Selah.  
for my spirite fainteth/ hyde nat thy face  
from me / onlesse I be lyke men goynge  
downe into their graues.

Make me shortly to heare of thy mercya-  
ble goodnes/ for in the do I truste/ thewe  
me the waye wherein I maye go / for vn-  
to the haue I lyfted vp my soule.

Delyuer me fro my enemyes o lorde my  
god / for at the do I hyde my selfe.

Teache me to do thy pleasures/ for thou art  
my god/ thy good spirit might lede me in  
to the right way. For thy names sake  
lorde restore me/ for thy rightwysnes lea-  
de my soule out of this strait anguythe.

Ye & for thy mercyes sake all to distroye



Benedictus dominus. Psal. C. xliii.  
my enemyes / & take away all that trouble  
my soule / for I am thy servant.

The argument into the .C. xliii. Psal.

**H**ere in this psalme Dauid the prophet prai-  
seth the lord god / for that he hath deliuered  
him from all perilles / and from all his trouble-  
louse enemyes and hath made him kynge / & his  
kingdome to flourish with all maner felicitye.

**B**enedictus do. Praised be y<sup>e</sup> lord  
which fyghteth for me / which hath  
instructe my handes to battayle / and ler-  
ned my fyngers to fyghte.

Whiche is my mercy / my bulwarke / my  
castell / and my deliuerer / my helpe / and  
he in whom I truste / whiche casteth the  
people vnder me. O lord / what thyng  
is man / that thou thus moche settest by  
him ? what is this mortall mā that thou  
thus regardest him ?

Man is lyke a thyng of nought / bys  
dayes ar but a bayne flyenge shadowe.

But y<sup>e</sup> lord letteth downe the euens & dis-  
cendeth / he toucheth the hilles and they  
He casteth forth lyghtenynge. (Smoke,  
and scattereth the ym / he sendeth forth  
his arrowes and distroubleth them.

Let downe thy hande fro above / & deli-  
uer me / deliuer me from these myghtye  
waters & from the power of strange men.  
Whose mouthe specketh bayne thynges / &  
their rythade is a rythade doynge deceit.

Exaltabo, Psal. C. xlv.

O god / I shall synge a newe dytie vnto  
the / with kyttle and tenne stringed instru-  
mentes shall I synge vnto the.

Which byngest helpe vnto kynges / whi-  
che haste deliuered Dauid thy seruaut  
from the myschecouse swerde.

Take me vppe and deliuer me frome the  
handes of strange men / whose mouthes  
speke vanities / & whose ryght hande is a  
right hande that dothe disceyte.

That our sones might growe lyke well  
thriuing plantes / & our daughters gorge-  
ously set forth the lyke the cornerde houses  
might represent the beauty of the temple.

Let our garners be replenished with all  
maner of corne / & our shepe w<sup>th</sup> thousande  
folde encrease might fulfyll every wape.

Let oure oxen be stronge for draught &  
burden / no brykynge in / no conynge out  
no out crynge in our stretes.

Happy is that people with whom it go-  
eth thus / happy is that people which hol-  
deth the lord for their god.

The argument into the .C. xlv. ps.

In this psal. David declareth the mercy of  
god to be so poured forth into every mā / that all  
thynges do prayse and magnifye it / but chesely  
the faythfull men whiche are moste plentifully  
fylled with it. The tytyle. The hymne of David

Exaltabo. I shall extoll the / god / o  
kyng / and shall publyshe thy name  
thorowout all the worlde.

Contynually shall I magnifye & prayse  
thy name/ throuout all the worldes.

Great is the lord & worthy moche pray-  
se / his greatnes can nat be serched.

Ever age to age thy workes shalbe pray-  
sed/ and they shal declare thy noble actes.

All my mynde shall be earnestly set at all  
tymes to declare thy cleare and glorious  
fame/ and also to publishe thy meruelous

Men shal speke forth the mighty dedes  
power of thy myracles / and I shall put  
them in mynde of thy myght.

Men shall shewe forth the memoriall of  
thy plentuous mercy / and shall ioyfully  
tryumphe of thy ryghtwysnes.

The lord is fauorable & bente vnto mer-  
cy / slowe vnto wrathe and of plentuous

Gentle is the lord vnto al mē (goodnes.  
and his mercyable gentelnes swimming  
ouer all his workes . All thy workes

shall magnifye the / and thy mercy shal de-  
clare thy selfe . Men shall preache the

beautefull gloze of thy kyngdome / and  
shall extoll thy dedes with wordes.

That they myght certifye and shewe mē  
his noble actes/ his glorie & his clearnes

Thy kyngdome is a kyngdome in to all  
worldes / and thy power is a power thro-  
twe out all ages . The lord stayeth

who so euer flydeth; and as many as are  
thrust downe he lyfteth by agayne.



**Lauda anima mea Psal. C. xlvj.**

The eyes of all thynges loke vpon & wayte  
vpon the / and thou gauest them meate in  
Thou openest thy hande / & satisfi- (tyme.  
frest all thyng; luyng for thy goodwyl  
Ryghewyse is the lorde in all his waye/  
he is good in all his dedes.

Present is the lorde to as many as call  
vpon him / to as many as call vpon him  
of true belefe. To them that feare him  
he maketh all thynges acceptable / he hea-  
reth their cryenge / and saueth them.

The lorde kepeth all that loue him / and  
all the vngodly he wyll banyshe.

My mouth shall speke the prayse of the  
lorde / & euery thyng luyng shall spede  
his holy name into all the worldes.

**The argument into the. C. xlvj. Psal.**

This Psal. is a prayse of lyke argumēt with  
the Psal. before / saue that here the Prophet dis-  
swadeth chesely the trust in to men / whan it is so  
that god is he which alone both may saue & wyll  
saue all that trust in him, The title of the Psal  
Prayse ye the lorde.

**Lauda aia mea. Prayse the lord my  
soule. I shall prayse the lorde whi-  
les I lyue / I shall synge vnto my god / as  
longe as I shall haue my beyng.**

Trust nat in princes which are but men /  
in whom there is no sauynge helth.

Their breth goth forth of their bodyes /  
and by & by they are turned i to their erth  
in the same day all their counsels perishe

Laudate dominum quo, *Psalm. L. xlvii.*

**H**app is he that seketh helpe of *þ* god of  
Jacob/ & whose hope is *þ* lorde/ his god.  
Which hath made heuens and erth / the  
see/ and what so euer ar contayned in the  
which kepeth his promyse for euer.  
Which auengerh men vexed wrongfully  
whiche gyueth meate to the hungry/ it is  
the lorde that loseth men in holde.  
The lorde gyueth lyghte to the blynde/  
the lorde lyfteth vp men oppressed / it is  
the lorde that loueth the rightwylse.  
The lorde kepeth strangers / he lyfteth vp  
the yonge fatherles & the wydowes / and  
the purpos of thūgodly he turneth vpso  
The lorde shall be kyng for euer (downe.  
whiche is thy god/o Sion/ in to al ages.  
Praise ye the lorde.

The argument into the. *L. xlvii. Psalm.*

**I**n this *Psalm* the prophet exhorteth *Isra-*  
hell by name to the prayse of god: and also the  
cvtisens of *Jerusalem*,

**L**audate dñm. Praise ye the lorde  
for it is a pleasaunt and a ioyfull  
thinge to prayse our god/there is no thin  
ge so to be desyred as the prayse of hym.  
The lorde shall restore *Jerusalem* / & shall  
gather to gyther the scattered out lawes  
He healeth the broken in (of *Israell*.  
herte/ and caseth thcir heuy labours.  
He nombreth the sterres/ & gyueth namys  
to them all. Grace is our lorde & grace is

his power/his wyt may no mā cōprehēde  
 The lorde lyftech vp & meke lowlyōs/ & &  
 proude bygōdlye he casteth downe to the  
 Ege ye to the lorde w̄ thākes gi(grounde.  
 uppe / synge ye vnto our god w̄ harpe.  
 Which ouerledeth the heuens with clou-  
 de s/ and prepayreth rayne for the erthe /  
 and bringeth forth grasse in the hylles .  
 Which gyueth catall their foode/ & meat  
 also to the rauyns chickens calling for it.  
 He delyteth nat in strength & stronge ste-  
 des/ neyther hath he pleasure in & trum-  
 pets of men. But his plesure is in them  
 that feare him / & truste vpon his mercy.  
 Praise & the lorde o Ierusalē/prayse thi  
 For it is he & shal strengthen (god o Sid.  
 the barres of thy gates/ & shal lade thi cy-  
 tefens within the with plētthouse gyftes.  
 He endueth thy costes aboute the with  
 pease/ and satisfieth the with the mooste  
 purest floure of the wheate. 115 20220  
 He sendeth forth his pleasures in to the  
 erth/his cōmādemētes rōne forth swift  
 He gyueth downe snowe lyke wulle/(ly.  
 & the hoze froste he scatreth lyke ashes.  
 He casteth forth his hayle lyke gobbets  
 of bzed/ who maye abyde his colde? 115 20220  
 He sendeth forth his worde and melteth  
 them awape / he ledeth backe his wynde/  
 and the waters droppe downe. 115 20220  
 It is he & tolde his pleasures to Iacob/ &



Laudate dominum Psal. C. xlviii.

His ordynance and decrees vnto Iherusalem.  
With no naciō hath he thus delt/neither  
to any other dyd he publyshe his decrees.

The argument into the .C. xlviii. psal.

In this psal. the prophet exhorteth all crea-  
tures both heuēly & erthly to the praisse of god.  
The tytle of the psal. Praise ye the lord.

**L**audate dñm. Praise the lord ye  
heuēly mides; praise ye hi all ye are  
Praise him all aungels; praise (aboue  
him all his hoste roundabout hym.  
Praise him sonne and mone; praise hym  
all bright and shynynge sterres.  
Praise him the mooste highest heuens/  
and ye waters that are about the heuens.  
Praise ye the name of ye lord; for he ma-  
de all thynges w a worde. And hath made  
them to stāde fast into all world; he hath  
gyuen the a lawe whiche they breke nat.  
Praise ye ye lord al creatures of the erth/  
dragōs & all depe waters. Hyer/ hyle/  
snowe/ysse/stormy wides/doing his coma-  
mandement. Mountayns and all high  
hilles/ frutefull trees/ & all cedre trees.  
All wyld beasts & tame/ all thynges ye cre-  
pe/ & fethered foules. Kinges of the erth &  
all peple/ princes & all rulers of the erthe.  
Synge men & maydes/ old men & yonge  
praise the name of the lord for it is only  
hyghe and spredde ouer erth and heuens.  
He shall lyfte vp ye power of his peple/ if

Antate the thirde. Psal. C. xliij.

becometh his sayntes to praise hi / which  
haue professed hym / eyn Israhell hys  
owne people which cometh vnto him.

The argument into the. C. xliij. Psal.

**I**n this Psal. the pphct exhorteth Israhell  
to prayse god. The tytle. Prayse ye the lord.

**A**ntate. Singe ye to the lord w<sup>th</sup>  
a newe dytic / his prayse shall be in  
the congregation of the sayntes.

Israhell shall reioyse of his maker / and  
the cytelens of Syon of their kynge.

They shal prayse his name with troybet /  
syngge ye vnto him with taberet & harpe.

For the lord well pleased w<sup>th</sup> his people  
shall drowne low lions with his helpe.

Saites shall reioyse euen fro their hert /  
& the nobles shal triumphe f their couches.

The exalting of god is in their shrotes /  
and in their handes a two edged swerde.

To take vengeance vpon the gentyles / &  
to correcte the people.

To bynde their  
kynge in chaines / & their most noblest  
rulers in fetters of perne.

To execute iu  
gement among them as it is writen / this  
gloze shal be vnto all that ar his sayntes.

The argument into the. C. l. Psal.

**I**n this Ps. the pphct exhorteth to the praise  
of god : that nat only with voice but with al ma  
ner of musical instrumēt. the ii. prayse ye the lord

**A**udate do. in sanc. Prayse hi that  
keperth his resydence in his secreete  
holy place / prayse hi that reigneth in the

Laudate do. in sanctis. Psal. L. i.  
 firmamente / the seate of his power.  
 Praise bi for his strength / praise hi for  
 his almightines. Praise him w soun of  
 trumpets / praise hi with lutes & harpes.  
 Praise him with tympany and taberet /  
 praise him with organs and pypes.  
 Praise him withe soft claricymbales /  
 praise him with loude claticymbales.  
 What soo ever thyng is endued wy the  
 breathe / let it praise the lorde.  
 Loue ye the lorde. Finis.

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finis,

Printed at London by Thomas Bodfray.  
Cum priuilegio Regali.

Praise ye the lord.  
Amen,

